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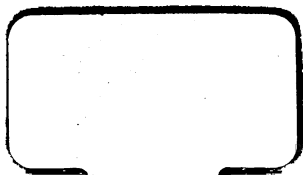
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Susan and Anna Siding  
for their Grandmother  
Sister Siding

3<sup>rd</sup> mo. 12. 1866

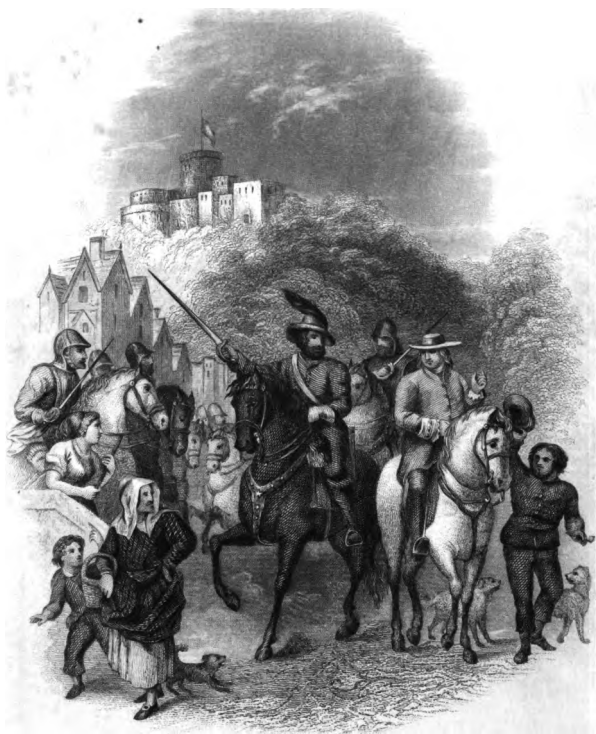


Susan and Anna Siding

San Luis Gonzalo, Ariz.

India Sep.

3<sup>rd</sup> no. 12. 1866



H. Billings, del.

S. Allen, Sc.

"Nay I do not need thy sword,  
Comrade mine" said Urys lord,  
"Put it up I pray thee."

Page 2.

SELECT  
MISCELLANIES,

CHIEFLY ILLUSTRATIVE OF THE  
HISTORY, CHRISTIAN PRINCIPLES, AND SUFFERINGS,  
OF THE  
SOCIETY OF FRIENDS;

WITH ACCORDANT SENTIMENTS OF EMINENT AND PIOUS INDIVIDUALS OF  
OTHER DENOMINATIONS, INCLUDING MANY REMARKABLE INCIDENTS,  
AND A VARIETY OF INFORMATION PARTICULARLY  
INTERESTING TO FRIENDS.

BY WILSON ARMISTEAD.

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Hold fast the profession of your faith without  
waveriug.—Heb. x. 23.

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VOL. III.

LONDON,

ROBERT G. L. GOSNELL & WILSON,

PRINTERS.

C.



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CHARLES GILPIN, BISHOPSGATE STREET WITHOUT.

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## PREFACE TO SECOND SERIES—SELECT MISCELLANIES;

NAMELY, VOLS. III., IV., V., & VI.

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THE favourable reception of the preceding volumes of these *Miscellanies*, and the general expression of approbation conferred on the selection, added to the suggestions of many Friends that they should be extended, has induced the compiler to issue a further series of four volumes.

To these it seems unnecessary to attach any prefatory remarks. It may, however, be observed, that in the continuation of these *Miscellanies* the compiler has endeavoured to keep in view the tendency of the subjects introduced, that they might harmonize with those already published, and with the general scope and intention of the work.

Remarkable incidents and striking passages thus selected and perused in their detached form, are calculated to impress the mind of the reader with a sense of the truths they are in-

tended to illustrate, and may possibly make a deeper impression on some than a studied and lengthened address.

It has happened, and perhaps not unfrequently, that from a casual glance at a volume taken up even solely for amusement, lasting instruction has been impressed, and subjects for deep and profitable meditation furnished.

The compiler would also add, that he has endeavoured to adapt his materials for the perusal and instruction of his junior Friends in particular, and he ventures to express a hope that the present volumes may prove as acceptable as those which have preceded.

W. A.

*Leeds, 1851.*

## SELECT MISCELLANIES.

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### COLONEL BARCLAY OF URY.

At p. 15, vol. II., of these 'Miscellanies,' is a short account of David Barclay of Ury, an old and distinguished soldier, who fought under Gustavus Adolphus. He was one of the earliest converts to the doctrines of Friends in Scotland, and, as a Quaker, he became the object of persecution and abuse at the hands of the magistrates and populace. None bore the indignities of the mob with greater patience and nobleness of soul, than this once proud gentleman and soldier. One of his friends, on an occasion of uncommon rudeness, lamented that he should be treated so harshly in his old age, who had been so honoured before. 'I find more satisfaction,' said Barclay, 'as well as honour, in being thus insulted for my religious principles, than when, a few years ago, it was usual for the magistrates, as I passed the city of Aberdeen, to meet me on the road, and conduct me to a public entertainment in their hall, and then escort me out again, to gain my favour.'

The engraving, facing the title page of the present volume, is intended to represent David

Barclay insulted by the populace in riding through Aberdeen, when an old comrade, recognizing him, rides up from among a troop of soldiers passing by, and draws his sword to disperse the mob, and protect the insulted Barclay. The Laird of Ury declines the proffered aid of his old comrade, as beautifully set forth in the following lines, by the American poet Whittier :—

Up the streets of Aberdeen,  
By the Kirk and College Green,  
Rode the Laird of Ury;  
Close behind him, close beside,  
Foul of mouth and evil-eyed,  
Pressed the mob in fury.

Flouted him the drunken churl,  
Jeered at him the serving girl,  
Prompt to please her master;  
And the begging carlin, late  
Fed and clothed at Ury's gate,  
Cursed him as he passed her.

Yet with calm and stately mien,  
Up the streets of Aberdeen  
Came he slowly riding;  
And, to all he saw and heard  
Answering not with bitter word,  
Turning not for chiding.

Came a troop with broadswords swinging,  
Bits and bridles sharply ringing,  
Loose and free and forward;  
Quoth the foremost, ' Ride him down !  
Push him ! Prick him ! through the town  
Drive the Quaker coward !'

But from out the thickening crowd  
Cried a sudden voice and loud :  
' Barclay ! Ho ! a Barclay !'

And the old man at his side  
Saw a comrade, battle-tried,  
Scarred and sun burned darkly.

Who with ready weapon bare,  
Fronting to the troopers there,  
Cried aloud : ' God save us !  
Call ye coward him who stood  
Ankle deep in Lutzen's blood,  
With the brave Gustavus ?'

' Nay, I do not need thy sword,  
Comrade mine,' said Ury's lord :

' Put it up I pray thee :  
Passive to His holy will,  
Trust I in my Master still,  
Even though he slay me.

' Pledges of thy love and faith,  
Proved on many a field of death,  
Not by me are needed.'  
Marvelled much that henchman bold,  
That his laird, so stout of old,  
Now so meekly pleaded.

' Wo's the day,' he sadly said,  
With a slowly shaking head,  
And a look of pity ;

' Ury's honest lord reviled,  
Mock of knave and sport of child,  
In his own good city !

' Speak the word, and, master mine,  
As we charged on Tilly's line,  
And his Walloon lancers,  
Smiting through their midst, we'll teach  
Civil look and decent speech  
To these boyish prancers !'

' Marvel not, mine ancient friend,  
Like beginning, like the end :'  
Quoth the laird of Ury,

' Is the sinful servant more  
Than his gracious Lord who bore  
Bonds and stripes in Jewry ?

' Give me joy that in His name  
 I can bear, with patient frame,  
 All these vain ones offer ;  
 While for them He suffereth long,  
 Shall I answer wrong with wrong,  
 Scoffing with the scoffer.

' Happier I, with loss of all,  
 Hunted, outlawed, held in thrall,  
 With few friends to greet me :  
 Than when reeve and squire were seen,  
 Riding out from Aberdeen,  
 With bared heads, to meet me.

' When each good wife o'er and o'er,  
 Blessed me as I passed her door ;  
 And the snooded daughter,  
 Through her casement glancing down,  
 Smiled on him who bore renown  
 From red fields of slaughter.'

' Hard to feel the stranger's scoff,  
 Hard the old friend's falling off,  
 Hard to learn forgiving :  
 But the Lord His own rewards,  
 And his love with theirs accords,  
 Warm and fresh and living.

' Through this dark and stormy night  
 Faith beholds a feeble light  
 Up the blackness streaking ;  
 Knowing God's own time is best,  
 In a patient hope I rest  
 For the full day-breaking !'

So the Laird of Ury said,  
 Turning slow his horse's head  
 Towards the Tolbooth prison,  
 Where through iron grates he heard  
 Poor disciples of the Word,  
 Preach of Christ arisen :

Not in vain, Confessor old,  
 Unto us the tale is told  
 Of thy day of trial ;

Every age on him, who strays  
From its broad and beaten ways,  
Pours its sevenfold vial.

Happy he whose inward ear  
Angel comfortings can hear,  
O'er the rabble's laughter;  
And, while Hatred's fagots burn,  
Glimpses through the smoke discern  
Of the good hereafter.

Knowing this, that never yet  
Share of Truth was vainly set  
In the world's wide fallow;  
After hands shall sow the seed,  
After hands from hill and mead  
Reap the harvest's yellow.

Thus with somewhat of the seer,  
Must the moral pioneer  
From the future borrow;  
Clothe the waste with dreams of grain,  
And on midnight's sky of rain,  
Paint the golden morrow.

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#### ON GENEALOGY.

THE following remarks of Richard Claridge, a learned and eminent member of the Society of Friends,\* are well worthy attention. They were written on occasion of his acknowledging the receipt of the *genealogy* of the Claridge family, which had been taken out of the Herald's office by some of his relatives, and by one of them kindly forwarded to him :—

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\* For an account of Richard Claridge, see *Select Miscellanies*, vol. i. p. 255.

‘There is a *pedigree*, namely, the *Christian*, which is noble indeed, and is worthy of our most diligent search and earnest inquiry. To be the children of God, and co-heirs with Christ—to *have our robes washed in the blood of the Lamb, and to be made kings and priests unto God*; and to know this ourselves, by the testimony of the Holy Spirit in our hearts, whereby we can cry, Abba, Father!—this, this, my dear kinsmen, is far above all in this sublunary world! O let this piece of *Divine and spiritual heraldry* be our main care and concern; omitting no opportunity, under those blessed means that are so plentifully afforded us, of *making our calling and election sure*.’

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#### THE GALLANT CAPTAIN OVERCOME.

FROM year to year did Elizabeth Fry persevere in her benevolent course, devoting a large portion of her time to the self-denying but merciful work she commenced in the prison of Newgate. On one particular morning of the week it was her regular practice to attend, and to read the Bible herself to the prisoners. This office she performed with peculiar power and sweetness. The modulations of her deeply-toned voice gave great effect to her reading; and the practical comments which she often added, after a solemn pause of silence, and sometimes a melodious prayer in conclusion, were the frequent means, under Divine influence, of melting the hearts of all present.



The prison was open, on the appointed morning, to any visitors whom she chose to admit; and her readings were attended by a multitude of persons, both English and Foreign; including many of high rank and station in the world, who were all anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected. All were addressed as sinners—all directed to Him who is the Saviour from sin!

As an illustration of the correctness of this representation of Elizabeth Fry's ministry, a clergyman of the Church of England relates the following circumstance:—‘A gentleman in the Royal Navy, a near relative of the Duke of Wellington, desiring to be present to witness one of these readings of the Scriptures in Newgate, applied to me for an introduction to that scene. I was able and happy to gratify that distinguished naval captain; and he took his seat in the apartment thus consecrated by the word of God and prayer. He was amazed at the reverence of that lady in reading the sacred Scriptures, and at the attention of the prisoners. His valiant heart melted into tenderness, while he listened to her faithful and compassionate addresses to her serious congregation. He afterwards declared to me, that he had never witnessed anything like it before that morning.

‘When Mrs. Fry kneeled down, and offered prayer in the blessed name of our great High Priest, Jesus Christ, as our only Mediator and

Advocate with the Father, for the Divine mercy and pardon, and grace to rest upon all present for their salvation and eternal glory, the gallant captain was overcome; he burst into tears, and wept like a child.'—('Rev.' T. TIMPSON'S *Memoirs of Mrs. Fry.*)

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#### A CENTENARIAN FEMALE MINISTER.

ELIZABETH WINKFIELD, who was convinced of the truth by James Parnel, became a minister thereof, and preached the same when upwards of 100 years old, being carried 18 miles for that purpose, at her own desire.

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#### A YOUTHFUL MARTYR.

ELIZABETH BRAITHWAITE, a young woman, aged about 17 years, died in prison at Kendal, for the testimony of a good conscience.

From a child, God, by his grace, inclined her heart to love, fear, and serve him; and she was truly obedient to her parents, sober and chaste in her life and conversation, kind to all, and of a meek and quiet spirit. She was, with several Friends, taken up by a warrant, for not going to church (so called), and carried to Kendal jail. After some time, she had liberty a few days to be at her brother's house; but complaint being made against the keeper, she was sent for, and was not easy till she returned to prison, for she said, 'That is my place, and my present home; there I have most peace and content.'

About two months after her committal, she was taken sick in prison. Her mother coming to visit her, asked if she desired to go home. She replied, 'No, no; I am at home in my place, to my full content; and if God so order it that I be dissolved, I had rather die here than in any other place; I am glad I got to this place before I began to be sick; here I have peace and true content in the will of God, whether life or death; I am only grieved that there should be so little tenderness or pity in the hearts of my persecutors, to keep such a poor young one, as I am, in prison; the Lord forgive them—I can freely.' She said her imprisonment was by the permission of the Almighty, 'who is greater and above the greatest of my persecutors, who I believe will shortly set me free from these, and all other bonds, over all their heads; and in his peace, in true patience I possess my soul, and am contented, if it be his will, to be dissolved.'

A Friend asked her why she was so willing to die: 'O!' said she, 'I have seen glorious sights of good things.' The Friend queried, 'What things?' She answered, 'They are so excellent and glorious that it is not utterable; and now I have nothing but love and good will to all. But more especially she was glad in the love and unity that she felt with Friends; 'With whom,' said she, 'I have been often refreshed in our meetings together, with the refreshment that comes from the presence of the Lord: O! the good evening meetings that we have had.' Another time she said to her mother, 'They say

that we shall spend all our riches with lying here in prison : nay, our riches are durable, and our treasure hidden, laid up in heaven.'

Her mother seeing her lie under great weight of sickness, would sometimes weep, but she was always troubled at it, and said, 'Dear mother, do not weep, but resign me freely up into the hand of the Lord ; weep not for me, for I am well, Christ my Redeemer is with me.' And to her sister she said, 'Come sister, lie down with me, do not sorrow for me, I am well content to live or die ; for my God hath blessed me, and will bless me ; his blessings rest upon me.'

A little before she died, her speech failed ; after which she would sing in her heart, lifting up her hands with a cheerful countenance, and taking her friends by the hand, with great affection ; and so fell asleep in the Lord, on the 28th of the 7th month, 1684.

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#### LIMITATIONS OF TRUTH IN THE PURSUIT OF THE THINGS OF THIS LIFE.

THOMAS SHILLITOE, about the year 1805, having been so far favoured with success in trade as to have saved an income of about £100 a year, was not easy to go on accumulating ; but, under a sense of duty, relinquished his business, and devoted himself more fully to the work to which he had been called of God, for the benefit of his fellow-men.

## INWARD TEACHINGS.

THEY are seducers and antichrists who draw your minds out from the teachings within you.

—*G. Fox.*

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## PRACTICAL ILLUSTRATION OF PEACE PRINCIPLES.

THE following circumstances, illustrative of the effect of carrying out peace principles in preventing civil broils, is worthy the attention of all who love their country and their fellow-men.

At an anniversary of the Peace Society, Joseph T. Price observed, in allusion to the prevalence of Chartism in Monmouthshire, 'I was aware of the state of society in those districts, and I solicited this Society to send one of its ambassadors to Wales. In the course of the year, David Moses, an agent of the Society, visited us, and three public meetings were held in my own particular vicinity, or within twenty miles of my residence—Swansea, Neath, and Merthyr; and I am happy to be able to say, that in neither of these places has there been any interruption to peace and harmony, although in two of them many Chartists have lived, and there appeared to be a strong desire to participate in the prevailing insurrectionary spirit, but it was kept down. A very large public meeting was held at Merthyr, where there were present a number of ministers of the gospel, of different denominations, and, at

the close of the meeting, they declared they had never heard the subject of peace thus advocated before.—In accompanying the agents of the Peace Society, it fell to my lot, accompanied also by the secretary of the Swansea Peace Society, to fall in with an eminent Chartist. I felt that it was not right for me to shrink from the opportunity of introducing to his notice the objects of this Society; we therefore had an interview with him. We did not attempt to attack Chartism, but we desired simply to introduce to his notice the objects of the Peace Society. He declared that his object was peace, but that his mode of accomplishing it, he presumed, differed from mine; and in exemplifying his observations, he said, “If you had an ill design against me, you may depend upon it, either you or I should not go out of this house alive; such are my principles.” Our reply to him was, on the contrary, that our principles were such, that if he attempted to do us injury we could not retaliate; and that this was the principle of the Peace Society. We presented him with the tracts of this Society, and he entered into a solemn engagement to read the whole of them, and to let us know whether he could adopt these principles or not. Now that individual had planted six cannons on the side of the mountain, to guard the valley in which he lived; and that individual did meet, on the night prior to the insurrection, with the leading Chartist, and they differed—on what point no one knows but themselves—

but they differed ; so that this champion did not lead his corps, which resided in Wales, to unite with the body at Monmouth. This is a simple matter of fact.'

About two months after, during the night in which the insurrection took place, J. T. P. happened to be upon the mountains in Wales, 'And,' says he, 'in the midst of the Chartists, when they were rising and getting up their arms ; and I can declare that it was my persuasion at the time, and so it continues to be, that Providence did operate to check that spirit most materially. A darker, thicker fog I do not recollect ever to have beheld.'

He adds, 'Having been informed what their course was intended to be, I was called on by the authorities at Swansea, at the townhall, to give an account of it before the mayor and magistrates, assembled for the purpose of deliberating on the course they ought to take, under the circumstances of the country, in calling for the military to defend them. I attended, and gave them the information I possessed ; but, having done so, I begged leave to withdraw, and not to participate in their deliberations on that subject.

'But, having been thus engaged, it appeared to me, that although I could not co-operate with the magistracy of the county, in calling for the military to subdue the insurrectionary spirit that was abroad, that there was a portion of duty devolved on me individually, as a Christian, and as a friend to this cause, and that was

to call a number of workmen together whom we employed ourselves, mechanics, artizans, clever men, men of intellect, and who had considerable influence in the vicinity. On the day following the interview with the magistrates, the men were convened for the purpose of deliberating on the course we ought to take under existing circumstances. I felt anxious that they should understand the principles of peace. The following notice was issued:—"Chartism is either right or wrong. I propose holding a meeting in the carpenter's shop, at half-past one o'clock this day, to which our workmen are invited to meet me, to consider what course we ought to take in our present condition."

The men were alarmed, and said they should be regarded as holding counter-meetings against the working classes; but, after some expostulation with them, the meeting was held, and numerous attended. The principles of the Peace Society were fully avowed, and some of the improprieties of Chartism were pointed out. 'The arguments,' said J. T. P., 'reached the men's minds. They were convinced upon the subject; and, having avowed that the principles of Christianity prevented me from co-operating with the magistracy in sending for soldiers, I impressed on them the duty of our meeting together to consider our condition, and agreeing on the course we ought to pursue. I was asked by a very clever fellow among them, "But what are we to do if the Government call on us to take up arms?" I replied, your answer is, "I



am a Christian, and therefore I cannot fight." I am aware, said I, that in making that avowal it is necessary to feel entire dependence upon the protecting power of the Almighty. We either believe there is that power, and that it is almighty, or we do not believe it. If we do believe it, let us place our faith and confidence therein; and, acting on this principle, we may rely on it we shall be preserved. The answer was satisfactory to the men; after one or two of them had offered their sentiments, in perfect harmony with my own, the question was put, publicly, whether they would or would not support Chartism; they agreed then to have nothing to do with it, and it was determined to be abolished for ever in that vicinity. The men who had been trembling for fear of the consequences, were afterwards rejoiced that such a meeting had taken place.'

J. T. P. further stated, 'A point which interested me still more, was one with which I had nothing to do. The magistrates of an adjoining town met to consider the propriety of sending for soldiers. One of them declared that Neath, of all other places, was the town at which soldiers ought to be placed, because it was a great thoroughfare town. The magistrates, five in number, were met to deliberate on that question. The mayor of the town happens to be a member of the Peace Society, and has been a member of it nearly from its commencement. He declared to them publicly that he could not agree to send for the soldiers;

that if the other magistrates did, he could not allow them to be placed at the public-houses, and, if they sent for them, they must take them to their own homes. They discussed the subject, however, and three of these magistrates were against sending for soldiers, and two in favour of it; these two had been themselves captains in the army.

‘The result has been that soldiers have not been sent to that town, while in all the other adjacent towns, seven in number, soldiers were immediately sent for, and are now stationed there. I know that in some of these places the greatest alarm exists, and when they have heard a gun or a cannon fired, the cry has been instantly raised, ‘O! the Chartists are coming;’ whilst in our vicinity a perfectly pacific feeling exists, and not a single Chartist, that I am aware, lives. It is therefore, in my opinion, a practical illustration of the effect of carrying out the principles of Peace. And I am persuaded that it is true, that it is quite true, that if the professors of Christianity will practically carry out these principles, they will find that “one may chase a thousand, and two put ten thousand to flight.” ’

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#### TRIALS OF FRIENDS DURING THE AMERICAN REVOLUTIONARY WAR.

THE breaking out of hostilities between the British American colonies and the mother country, about the year 1775, which resulted in

the acknowledged independence of the United States of America, was a signal to the Society of Friends to flee to the stronghold of faith for safety during the storm. Many experienced brethren foresaw that, in this time of contention, those who stood firm to their peaceable principles, and imitated the example of the ancient Christians, in resolutely refusing to unite in war, would be subjected to great trials; and they earnestly endeavoured to strengthen and confirm their fellow-members in bearing a noble and unflinching testimony to the peaceful nature of Christianity, even when property, liberty, and life itself were at stake. Some superficial individuals, nevertheless, in various places, were caught by the prevailing martial spirit, or induced, by fear, to relinquish their faith, and to trust in the arm of flesh; but generally the Society stood firm through all that was permitted to assail it. Many of its members were exceedingly persecuted by one party or the other, but it may be truly said that the Lord of hosts encamped round about his poor afflicted people in their time of deep distress; and, even during the greatest commotion, a remnant felt the sweetness of his love, and the calming influence of that voice which said to the waves formerly, 'Peace; be still!'

Even the outward circumstances of many who stood faithful appeared to be eminently preserved from serious harm; whilst a different result attended some who lost their confidence

in the God of truth. One instance, in New York, was remarkable. A family descended from the worthy Isaac Penington resided in the city of New York; and, while many of their fellow-members and neighbours were thinking of removing to Long Island and other places around, the female head of this family could feel no peace in contemplating such a step. Accordingly they, with some others, remained in the city when the British troops took possession of it; and, while those who had retired found themselves more perplexed than before by the scouting parties of the troops, which lay all around the neighbourhoods to which they had retreated, these families who remained were preserved from injury. A great part of the city was on one occasion consumed by fire, which surrounded the dwelling of the family above-mentioned, yet their house was preserved unhurt by the flames.

The next year, as the conflict became more close and doubtful, the enmity increased against Friends, who could not conscientiously take up arms in any cause, and many of whom felt restrained from using the paper money put in circulation in order to carry on the war. Heavy penalties were ordered for refusing this money. On the first night of the year 1777, Thomas Watson, of Buckingham, Pennsylvannia, was haled from his home and family by a number of armed men, who conveyed him to Newtown, and detained him forty-eight hours in heavy irons, and three nights without a bed to rest

upon. Mark Miller and Thomas Redman, of New Jersey, were imprisoned soon afterwards for reading, in their respective meetings, an epistle issued by the Meeting for Sufferings of Philadelphia, in which the members of the Society were exhorted to stand fast to their ancient faith, and not to let the fear of suffering prevail with them to unite in any warlike operations. These Friends were confined eight weeks in jail; and several others were imprisoned the same year on a similar account.

On the second day of the ninth month, John Pemberton, a minister among Friends, and clerk of the Meeting for Sufferings, which had, as above-mentioned, thought it their duty to exhort their fellow-members to faithfulness to their principles, was arrested in his house by three officers, with a guard of ten men, his desk broken open, and rifled of the papers of the Meeting for Sufferings and other documents, and himself dragged through the streets to the Masons' Lodge. His brothers, Israel and James Pemberton, John Hunt (also a minister), Henry Drinker, Samuel Pleasants, Edward Penington, and sixteen other Friends, were also arrested, and confined without any examination, notwithstanding their demand of a hearing from the Council and Congress, under whose authority their liberty was taken from them. A few days after their arrest, an order of Council appeared for the banishment of these friends into Virginia, and they were desired to prepare for their removal. On the ninth of the month they were

conveyed from the city in waggons towards Reading; and, although they had obtained writs of *habeas corpus* from the chief justice, the assembly overruled them, and these innocent men were conveyed over the Susquehanna, and through Maryland, to Winchester, in Virginia, where they arrived in about three weeks. Here they were often treated with great harshness, and at times were much cast down; but, possessing their souls in patience, and relying on the help and preservation of their Divine Master, they frequently had to acknowledge the comforting virtue of his presence whose favour is better than life—were made sensible that ‘the power of the Highest is able to stay the wrath of man, and preserve his dependent people,’—and were at times enabled to bless and praise his holy name. They held their meetings for Divine worship regularly in their prison, which was a private house, guarded by soldiery, and were often refreshed in sympathy with each other. For a time, they were allowed to ride or walk to a short distance from their place of confinement; though afterwards this was rescinded, and they were kept closely confined, sometimes with guards stationed at the front and back doors of their quarters. During this time of comparative liberty, John Pemberton attended the neighbouring Monthly Meeting of Hopewell, where a deep concern had been felt on account of the manner in which the lands in that part had come into possession of the white inhabitants, and a fear that the Indian natives

who formerly owned them had not been fully remunerated for giving them up. A committee had been appointed on this important subject, which now proposed the raising of a fund, to be applied for the benefit of the descendants of the natives formerly resident there, or any others where it might be truly useful. The meeting approved of the measure; thus affording a striking contrast with the unprincipled conduct which was prevalent in the community at large.

During the time of their captivity, two of the exiled Friends died. One of them, after passing through much suffering, and submitting to the amputation of his leg, quietly departed this life, after a banishment of about six months from his house and near friends, one of his last expressions being, 'Not my will, O Lord, but thine be done.'

At length an order was received from Congress, for the restoration of the remaining twenty-one to the Pennsylvania authorities; and, returning from Virginia, they were at Pottsgrove discharged from custody, and reached their homes in safety. The arbitrary nature of this transaction will be at once perceived from the fact, that these innocent men were subjected to a banishment and imprisonment of nearly eight months, without ever being permitted even the form of trial, or being able to discover who were their accusers, or of what crime they were supposed to be guilty.

Many were the instances of hardship and oppression exercised against Friends during the

whole time of the war, some of which are recorded in these volumes.—(HODGSON'S *Historical Memoirs*.)

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### FRIENDSHIP.

How delightful is that flow of good-will and sincere affection which we at times feel towards those we esteem, and to whom we are united by a congeniality of sentiment—by a sympathetic tie! True friendship ennobles and enlarges the soul; and, as the poet justly says:—

‘Friendship’s a pure, a heaven-descended flame,  
Worthy the happy region whence it came;  
The generous tie that virtuous spirits binds,  
The golden chain that links immortal minds.’

(W. ALLEN.)

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### ON TOMBSTONES IN FRIENDS’ BURIAL GROUNDS.

THE question on the above subject having recently claimed some attention of Friends, there may be a propriety in reviving, as connected with this matter, the sentiments of worthy John Roberts, uttered more than 120 years ago.

A company, consisting of a bishop and a chancellor of the (so called) Church of England, with one Squire Masters, and about twenty clergymen, on their way to a ‘visitation’ at Tetbury, stopped at the house of honest John, when the following conversation ensued:—

*Squire Masters*, standing by the side of the bishop and the chancellor, said to our worthy



Friend, 'My lord and these gentlemen have been to see your burying ground, and we think you keep it very decent;' to which John Roberts replied, 'Yes; though we are against pride, we think it commendable to be decent.'

*Chancellor.* 'But there is one thing among you, which I did not expect to see, I think it looks a little superstitious, I mean those *grave stones* which are placed at the head and feet of your graves.'

*J. Roberts.* 'That, I confess, is what I cannot much plead for; but it was permitted to gratify some who had their relations there interred. We propose, notwithstanding, to have them taken up ere long, and converted to some better use. But I desire thee to take notice, we had it from among you; and I have observed, in many things wherein we have taken you for our pattern, you have led us wrong; and therefore we are now resolved, with the help of God, not to follow you one step further.' At this the bishop smiled.

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#### LINES,

SUPPOSED TO BE WRITTEN IN A FRIEND'S BURIAL-GROUND.

WHAT though no sculptur'd monuments around,  
With epitaphs engraven, meet me here;  
Yet conscious feeling owns, with awe profound,  
The habitation of the dead is near:  
With reverend feeling not with childish fear,  
I tread the ground which they, when living, trod:  
Pondering this truth, to Christians justly dear,  
Whose influence lends an interest to the sod  
That covers their remains :—The dead still live to God !

Is it not written in the hallow'd page  
 Of Revelation, God remains to be  
 The Lord of all, in every clime and age,  
 Who fear'd and serv'd him living? Did not He,  
 Who for our sins expir'd upon the tree,  
 Style him of Abram, Isaac, Jacob,—Lord!  
 Because they liv'd to Him? Then why should we  
 (As if we could no fitter need afford)  
 Raise them memorials *here*?—Their dust shall be restor'd.

Could we conceive death was indeed the close  
 Of our existence, Nature might demand  
 That, where the reliques of our friends repose,  
 Some record to their memory should stand,  
 To keep them unforgotten in the land:—  
 Then, then indeed, urn, tomb, or marble bust,  
 By sculptor's art elaborately plann'd,  
 Would seem a debt due to their mouldering dust,  
 Though time would soon efface the perishable trust.

But, hoping, and believing; yea, through Faith,  
 Knowing, because His word has told us so,  
 That Christ, our Captain, triumph'd over Death,  
 And is the first-fruits of the dead below;—  
 That he has trod for man this path of woe,  
 Dying,—to rise again! we would not grace  
 Death's transitory spell with trophied show;  
 As if that 'shadowy vale' supplied no trace  
 To prove the grave is not our final dwelling-place.

The poet's page indeed would fain supply  
 A specious reason for the sculptor's art;  
 Telling of '*holy texts that teach to die*:'  
 But much I doubt they seldom reach the heart  
 Of church-yard rovers. How should truths impart  
 Instruction when engrav'n upon stone,  
 If unconfess'd before? The Christian's chart  
 Records the answer unto Dives known,  
 Who, for his brethren's sake, pleaded in suppliant tone.

'If Moses and the Prophets speak unheard  
 Neither would they believe if spoke the dead.'

Then how should those, by whom unmov'd the word  
 Of greater far than such, has oft been read,  
 By random texts, thus 'strewn around,' be led  
 Aright to live or die? And how much less  
 Can false and foolish tributes, idly spread,  
 In mockery of truth and tenderness,  
 Awaken solemn thoughts, or holy themes impress?

And, therefore, would I never wish to see  
 Tombstone or epitaph obtruded here.  
 All has been done, requir'd by decency,  
 When the unprison'd spirit sought its sphere :  
 The lifeless body, stretch'd upon the bier,  
 With due solemnity was laid in earth ;  
 And Friendship's parting sigh, Affection's tear,  
 Claim'd by pure love, and deeply cherish'd worth,  
 Might rise or fall uncheck'd, as sorrow gave them birth.

There wanted not the pall, or nodding plume,  
 The white-rob'd priest, the stated form of prayer ;  
 There needed not the livery'd garb of gloom,  
 That grief or carelessness alike might wear :  
 'Twas felt that such things ' had no business there.'  
 Instead of these, a silent pause, to tell  
 What language could not ; or, unconn'd by care  
 Of rhetoric's rules, from faltering lips there fell  
 Some truths to mourners dear, in memory long to dwell.

Then came the painful close—delay'd as long  
 As well might be for silent sorrow's sake ;  
 Hallow'd by love, which never seems so strong  
 As when its dearest ties are doom'd to break.  
 One farewell glance there yet remained to take :  
 Scarce could the fearful eye fulfil its trust,  
 When, leaning o'er the grave, with thoughts awake  
 To joys departed, the heart felt it must  
 Assent unto the truth which tells us—we are dust !

The scene is past !—and what of added good  
 The dead to honour, or to soothe the living,  
 Could then have mingled with the spirit's mood,  
 From all the empty show of man's contriving ?

What worthier of memory's cherish'd living;  
 With miser care? In hours of *such* distress  
 Deep, deep into itself the heart is diving;  
 Aye! into depths which reason must confess,  
 At least mine owns them so, awful and fathomless!

O! tis not in the bitterness of grief  
 Bercavement brings with it, the anguish'd mind  
 Can find in funeral mummeries relief.  
 What matters to the mourner left behind,  
 'The outward 'pomp of circumstance,' assign'd  
 To such a sacrifice? What monument  
 Is wanted, where affection has enshrin'd  
 The memory of the dead? Grief must have spent  
 Itself, before one thought to such poor themes is lent.

And when it hath so spent itself, does it  
 Need other pile than what itself can build?  
 O no!—it has an epitaph unwrit,  
 Yet graven deeper far than the most skill'd  
 Of artist's tool can reach:—the full heart thrill'd,  
 While that inscription was recording there;  
 And, till his earthly course shall be fulfilled,  
 That tablet, indestructible, must bear  
 The mourner's woe, in lines Death can alone outwear.

Then, be our burial-grounds, as should become  
 A simple, but a not unfeeling race;  
 Let them appear to outward semblance, dumb,  
 As best befits the quiet dwelling-place  
 Appointed for the prisoners of grace,  
 Who wait the promise by the gospel given,  
 When the last trump shall sound—the trembling base  
 Of tombs, of temples, pyramids be riven,  
 And all the dead arise before the hosts of Heaven!

O! in that awful hour, of what avail  
 Unto the 'spiritual body,' will be found  
 The costliest canopy, or proudest tale  
 Recorded on it?—what avail the bound  
 Of holy or unconsecrated ground?  
 As freely will the unencumber'd sod  
 Be cleft asunder at that trumpet's sound,

As Royalty's magnificent abode :  
As pure its inmate rise, and stand before his God.

Then thou, lamented and beloved Friend !

Not friend alone, but more than such to me ;  
Whose blameless life, and peaceful, hopeful end,

Endear, alike, thy cherish'd memory ;

Thine will a joyful resurrection be !

Thy works, before-hand, unto judgment gone,

The second death shall have no power o'er thee :

On thee, redeem'd by his beloved Son,

Thy Father then shall smile, and greet thee with 'Well  
done !'

Could I but hope a lot so blest as thine

Awaited me, no happier would I crave :

*That* hope should then forbid me to repine

*That* Heaven so soon resum'd the gift it gave ;

*That* hope should teach me every ill to brave ;

Should whisper, 'mid the tempest's loudest tone,

Thy spirit walk'd with me life's stormiest wave :

And lead me, when 'Time's fleeting span was flown,  
Calmly to share thy couch, which needs no graven stone.

9th Month, 14th, 1819.

(B. BARTON.)

## SLAVEHOLDERS NOT CHRISTIANS.

I THINK it may be safely asserted, and clearly proved, that those who enslave men or are accessory to it, are neither moralists nor Christians; for we know, in the first place, that to drag innocent people from their near and dear connections, and from their native land, to consign them to slavery, to wear out their lives in continual hardships, is unjust; and all this injustice has been *fully* proved upon the enslavers of men, consequently, they are unjust, and, if unjust, of course, immoral. In the next place,

we know that none can be Christians but such as are followers of Christ, and none can be followers of Christ without observing his precepts, especially the fundamental ones; but the enslavers of men act directly contrary to the precepts of Christ, for our Lord says, 'Whatsoever ye would that men should do to you, do ye even so to them.' Now, when the advocates of slavery can reconcile this with the murdering of 150,000 of our fellow-creatures annually, then we will allow that they are Christians indeed; but if they cannot, as it is impossible, let them join with the friends of humanity, let them rank with the followers of Christ, and abandon a traffic so utterly inconsistent with the high profession they are making, and so offensive to the common Father of mankind; for surely the blood of the innocents has been found upon our nation, and that not by secret search.—(WM. ALLEN.)

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#### CHARACTER OF THE CHRISTIAN RELIGION.

OUR Lord, at the very outset of his public instructions, marks, at once, in the strongest and most decided terms, the peculiar spirit and character of his religion; and describes the Christian temper as humble, meek, lowly, devout, merciful, pure, peaceable, and unresisting.

The world calls it mean-spirited, tame, and abject; yet, notwithstanding all this, with the Divine Author of our religion this is the favourite character, this is the subject that runs through

all the beatitudes. To this he assigns, under all its various forms, peculiar blessings.

To those who possess it he promises that they shall inherit the earth, that they shall obtain mercy, that theirs shall be the kingdom of heaven, that they shall see God, and be called the children of God.—(*Christian Citizen.*)

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### A STRIKING INSTANCE OF THE INFLUENCE OF DIVINE GRACE.

RELATED BY A PHYSICIAN.

It is not at all wonderful that persons who are already in love with the world, and desirous of indulging with greater liberty in its delusive gratifications, should be ready to receive principles which promise temporary relief from the remorse of conscience and the restraints of religious obligation. But there is, perhaps, no better corroborating evidence of the truths of the gospel than the testimony of such persons who, through the mercy and goodness of a gracious Creator, are, on a death-bed, brought to see they have been trampling upon the convictions of his grace, and, by the deceitful workings of the grand enemy of man's happiness, have been induced to believe a lie. At this awful period, the soul, being furnished with a view of the transcendent value of an interest in Christ over everything else, and being enabled, through the renewed visitation of his love, to experience that sorrow which 'worketh repent-

ance not to be repented of,' succeeded by an evidence of being now received into his favour, it is at such a season as this qualified to give unquestionable testimony to the truth of those doctrines most surely believed. An instance of this nature will be found in the following account:—

H—— G——, of Philadelphia, was a young woman of extraordinary natural endowments and sweetness of disposition.

Her benevolence was proportional to her power of doing good; and cheerfulness of mind and easy affability rendered her an object of esteem and affection to most who knew her.

Happy would it have been for her if in childhood these gifts of heaven had been properly cultivated and directed; happy, had they been subjected to the government of that Divine principle of light and truth, in the secret of the heart, which is freely given to every one to profit withal, and is the 'crown of glory and diadem of beauty!' But her aspiring mind could not stoop to the simplicity of the truth. 'She stumbled at the cross, and at that wisdom which is foolishness with men;' and 'the still small voice' of the 'teacher sent from God' was rarely listened to, and less frequently obeyed.

She chose for her companions the gay and the volatile. The books of her choice were novels, plays, romances, and Paine's *Age of Reason*; but the Sacred Volume was seldom opened, save to cavil at some parts of its inspired contents. Thus did her reading embrace the



doctrines of *infidelity* in all its delusive forms; and her conduct was, without hypocrisy, consonant with her faith. She attended no place for Divine worship, but spent many of her precious hours at the theatre, and other similar places. Religious characters were sedulously avoided, and their friendly admonitions disregarded.

Some years were thus unconcernedly spent, when it pleased her Creator to blast her prospects and her health by a consumption. Long did she linger, yet long were her old companions and books the exclusive objects of her attention.

Her situation excited the sympathy of some who were not ignorant of the deplorable state of her poor *soul*, but these *real friends* could find no access to her. The writer of this, however, unburdened his mind to her in a letter, which, he has cause to believe, she condescended to read; and one evening, a few weeks previous to her decease, he called at the house, in the hope of being invited into her chamber, but was disappointed.

He inquired of the mother what was the state of the daughter's mind now, in the prospect of hastening dissolution. Her answer was, 'She is quite *resigned* and *willing* to die, and says she does not know that she ever did any harm.' The friend replied, that if she rested her hopes of happiness on such *innocence* as this, she would be miserably disappointed; and that unless she felt an interest in CHRIST JESUS, the propitiation for the sins of the whole world, her

misery was inevitable; that He alone was the *Mediator* between God and man, and that, no doubt, when she had a proper sight of herself, she would abhor that righteousness in which she now trusted; and, in the bitterness of *repentance*, would cry out in language like this, 'Lord, be merciful to me a sinner!'

The secret operations of the unspeakable GRACE of the Redeemer, notwithstanding, brought about a new state of things in her soul; she became seriously concerned to know her true situation, requested one who sat by her to bring the BIBLE, and read to her, talked of the awfulness of *death* and *eternity*, asked some questions concerning the *Saviour*, the object of his mission, birth, sufferings, death, resurrection, &c., and grew pensive and sorrowful. Divine light shone at seasons on passages of the Holy Scriptures, which now became her only book.

She sent for a female minister, to whom she expressed her unworthiness to claim the merits of Jesus, and said, 'Dost thou think that such an one as I may hope?' The answer tended to encourage her to hope, provided she trusted in the righteousness of Christ alone; and, after a solemn pause, the Friend knelt in supplication by her bed-side, and was thus the instrument of much consolation to her.

She now, with her whole heart, sought Him whom she had 'rejected,' she 'mourned because of Him whom she had pierced,' and he mercifully manifested himself to her longing, almost desponding soul, and therein shed abroad his

*light and love* whereby she was enabled to testify of His goodness, 'who willeth not the death of a sinner, but rather that he turn from his wickedness and live.'

A few days previous to her dissolution, she sent for the writer of this memoir, who gladly obeyed the summons, and for the first time entered her chamber, where he found her supported in bed by her father, and surrounded by her weeping relatives. On seeing him she said, 'Dear ———, how I did want to see thee; I know thou wast always my friend.'

He replied, that he had felt much interest for her, and was glad of the present interview.

'O!' said she, 'I have been eager after knowledge, but have neglected *the only true knowledge*.'

'Yes,' answered he, 'thou hast neglected the only *means* of obtaining substantial knowledge, namely, CHRIST JESUS, who is the *way*, the *truth*, and the *life*, and who came to seek and to save, not the righteous, but *sinners*.'

'Ah!' replied she, 'I have been a sinner, a great sinner; how have I mis-spent my precious time! how have I wasted my talents, which should have been improved to the glory of God! and can it be that he forgives such as I?'

On her friend repeating the declaration, 'Thy sins and thine iniquities will I remember no more,' and observing that His promises are *yea* and *amen*, she exclaimed, with all the fervour of which her sinking frame was capable, 'He is not a man that he should lie, or the son of man

that he should repent; is he, dear father?' turning her face toward her weeping parent, while love beamed from her languid eyes, 'What a dear Saviour! Is he not, dear friends?'

There was a sweet serenity, which made her emaciated countenance appear lovely; and her endearing expressions to all around her evidenced the change within. A solemn stillness followed, when the writer was bowed in vocal supplication and thanksgiving in her behalf. She shortly after bade him a last farewell, in the mutual expression of a hope to meet again where the tempter cannot enter, where sorrow and sighing shall cease, and we shall no more say, 'I am sick.'

A very intimate female friend of hers, in whose arms she expired, has favoured the writer with the following interesting particulars:—

The great change that was now evident was truly wonderful, and it might be said, as of old, 'Stand still, and see the salvation of God;' for not much of *human agency* appeared to have been the cause of such extinction of self-righteousness, such unbounded love, such humble hope, and confident faith in a dear Redeemer. Such a tender concern had she for her brother and sisters, that she repeated her dying injunctions in the following manner:—'My dear sister E——, attend to my dying words, perhaps I never shall speak to thee again; be kind and obedient to thy dear father and mother; do not, I charge thee, neglect going to meeting. O! that I had not neglected it so much! Do not

do-as I have done, my dear sister; put off gay clothes, and dress plain. What are all the gaieties of a fleeting world? A dying hour can best show. Do all thou *knowest* to be right; we oftener err from *neglecting* what we *know*, than from *not knowing*. Do not forget what I have said to thee at this awful moment, let it have weight when I am gone.'

She was now much exhausted, her cough was almost incessant, yet in the most severe suffering she said:—

'Jesus can make a dying bed,  
Feel soft as downy pillows are.'

Then putting her arm, as well as her weakness would permit, round her friend's neck, she said, 'Do not, my dear friend, weep for me, I am going to *my* Father and *thy* Father's house. We have had many pleasant hours together in this world. I was long a wanderer; but I trust we shall meet in that pleasant land of rest to part no more.' She then asked to hear the twelfth chapter of Luke read, many passages of which afforded her subject for rejoicing even in the extremity of pain, especially that one which begins, 'Behold the lilies how they grow,' &c. She said, 'How consoling! how soothing! how have I lived so blind to the beauties, the excellences of *this blessed book*;' laying her hands on it as she spoke.

After an interval of most distressing convulsive coughing, in which she appeared departing, she revived, and desired to see her brother, to

whom she thus addressed herself, 'My dear brother, I wish once more to speak to thee before I die. Wilt thou remember all I have said to thee, when I am laid in the grave? Thy time, I know, is much occupied, but thou canst go to meetings on first-day afternoons. Use the plain language, and do not follow the evil course of those who live only for this world. Obey thy dear parents in all they desire of thee; they will never ask thee to do anything but what is for thy advantage. Be a kind brother to thy sisters. O! always live in unity with them; and, my dear brother, *never forget that thou must one day die*, prepare for it in season, do not let thy last hour come as a thief in the night. I have had a sore trial, but my hope is in Him in whom is no change. Dear brother, do not put it off as I have done; let me be a warning to thee to begin early to seek the true Friend of sinners, the sure help in time of need. Dear, dear G——, remember what I say when this hour shall be passed. I have loved you all dearly, but O! how manifold is my love increased for you now; how much better I love all my kind friends, and the whole world, than when in health! The hour of *death* is an *honest hour*!'

She was again much exhausted; but her least sister coming into the room, she desired to have her brought near her, and, clasping her arms round her, thanked her for giving up so much of her time to her during her illness, and said, 'I know the Lord will bless thee for it; thou

art an innocent, good girl now, O! mayest thou always remain so! Dear L——, farewell, farewell, remember thy sister.'

She then desired to hear the fifth chapter of Matthew; and the words, 'Blessed are the merciful, for they shall obtain mercy,' were a balm to her mind. She said, 'I have obtained mercy, I cannot deceive myself now. Although I went from my blessed Saviour, his mercy never left me.' Many other parts of the Holy Scriptures had her attention, even in the severest pain; for, although her body was wasted to the extreme, yet did her mind retain its strength and clearness, and even increased in vigour, as it approached the moment of final freedom.

She spoke much, at intervals of comparative ease, thanked her friends for all their kind attention to her; and, on one remarking that it was an advantage to be with her, she said, 'How thankful I am that I can be of use to any one. It makes dying more easy to think I am permitted to do a little good, and very little it is. Have I not come in at the eleventh hour, and can I presume to take the wages of the whole day? But the blessed Lord of the harvest did freely give it to as great an idler as I. O! how wonderful are the mercies of the blessed, lowly Lamb of life! All unworthy as I am, I yet will trust my all with Him.'

Her pain now appeared very grievous, and her departure at hand. What she suffered, she said, was beyond expression, but she would en-

deavour to be patient. A friend said she thought she could not suffer much more. 'O!' said she, 'that is pleasant tidings, but I will try to bear all; the Lord of life bore with me long, very long.' She often said,

'I'll praise my Maker while I've breath :  
And when my voice is lost in death,  
Praise shall employ my nobler powers,' &c.

She asked her mother if she thought she had anything more to do. 'Tell me *now*,' said she, 'my strength will soon be quite gone.' The friend, in whose arms she had, from the beginning of her serious illness, expressed a wish to die, she now desired to support her. 'I will soon cease,' said she, 'to trouble my dear friends, and this is the greatest favour and the last I shall ask of thee.' It was now about seven o'clock in the evening, and her friend sat down behind her, not thinking her change quite so near. She still continued in that sweet confiding spirit, still, amid her severe agonies, expressed that fulness of love which had been so great the last few days; her friend observed her lips move, and could hear, at intervals, words, as if in earnest prayer. She motioned to be raised up, which was done, and she faintly whispered, 'Farewell, dear M——, again, farewell. I shall soon be at rest in *Jesus*.'

Her weeping friends now thought her gone; but she that held her, subduing her own emotion as much as possible, motioned them to be silent. Again the dear sufferer revived, and her mother thought perhaps she had but swooned,



and brought her some water. She said, 'No, my dear mother, no more drink in this world;' but, wetting her lips with her own hands, to the surprise of her relatives and friends, she softly uttered a prayer, which, as nearly as could be recollected, was as follows:—

'Come, blessed *Jesus*! O! come, and receive a poor, penitent wanderer home—blessed *Jesus*! Thou bleeding, dying Lamb, O! come; come with thy banner of salvation, and receive my departing soul! O! receive it to thy holy habitation, where it shall find peace and rest. And O! thou God of love, pardon all my transgressions against thee, and remember my sins no more. Be with me in this my hour of sore trial; shorten my sufferings, heavenly Father, if it is thy blessed will. Yet I will try to be patient until my appointed time. Come, support me with thine outstretched arm of love, and enable me to say, Not my will, but thine be done. Of thy manifold mercies forgive all my short-comings, blot out my many sins, and let my name be found written in the Lamb's book of life. Come, blessed *Jesus*, give me the white robe, O! give me the white robe, and be with me through the deep waters. O! make them shallow until I have clean passed over. Dear *Jesus*, forget me not, nor leave me while in the dark valley of the shadow of death. Let the light of thy countenance shine upon me now and for ever. O! come, dear *Jesus*; come, take my departing spirit to thy holy habitation, those mansions, many mansions, in thy Father's house.

Come, dear *Jesus*, come—receive my—departing spirit—receive—my—receive—my—my—soul.'

After this exertion she sunk on the bosom that supported her dying frame. It was now ten o'clock, and to the view of those present she seemed to expire without a sigh; but, as if she had just beheld the glorious haven of rest, and, still in the spirit of pure love for her friends, wished to comfort those who wept the privation of her society—for she was in her life very pleasant to many—she once more opened her eyes, and, with a smile of celestial radiance passing over her fixed features, said, very faintly, 'Happy, happy, O! how happy!' and, when she perceived she was understood, she breathed no more.

It is not in words to express the solemnity of such a scene. It was as if the portals of heaven had opened to our view, and we had seen our loved friend enter the abode of happiness and peace. Long, long may the impression abide with all who were present, and be remembered as a monument of the unbounded love of Him who is the salvation of the world.\*

What a striking evidence does it furnish of the mercy and goodness of the universal Parent of mankind, that he is sometimes pleased to visit, with the offers of redeeming love, even in the last moments of life, the minds of such as

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\* Her decease occurred on the 13th day of the 12th Month, 1816.

have long been rebellious, and to pluck them as brands from the burning. But how unsafe is it to trust to a death-bed repentance ! How extremely unwise to defer the concerns of eternity to a dying hour ; by continuing to slight the repeated visitations of Divine grace, we may be given over to a hard heart and a reprobate mind ; nor do we know that we shall have an hour, nay, a moment to prepare. At midnight the cry may be heard, ‘ Behold the bridegroom cometh, go ye forth to meet him ! ’

How important, then, that all should be careful in their very early years, and, as they grow up and advance in life, to mind the reproofs of instruction in their own breasts ; they are known to be the way of life, Divine life to the soul. This *something*, though they know not what it is that checks them in secret for evil, both before and after they yield to temptation, warning them beforehand not to touch or taste, and afterwards condemning them if they do so, and inwardly inclining them to a life of religion and virtue, this is the very thing, dear young people, whereby God worketh in you, to will and to do ; and by which he will, if you cleave to it and work with it, enable you to work out your own salvation, with fear and trembling before him. Despise it not, do no violence to its motions. Love it, cherish it, reverence it, hearken to its pleadings with you ; give up without delay to its requirings, and obey its teachings. It is God’s messenger for good to thy immortal soul ; its voice, in thy streets, is truly the voice of the

living God, its call is a kind invitation to thee from the throne of grace.

Hear it, and it will lead thee; obey it, and it will save thee from the power of sin and Satan; it will finally lead thee to an inheritance incorruptible in the mansions of rest, the house not made with hands, eternal in the heavens.

### ON SILENCE.

'Be still—and know that I am God!' Command Divine! which sure, howe'er mankind may change, Must fix'd remain. Creation's wide expanse, By philosophic reasoning, leads the mind To some FIRST CAUSE, OMNIPOTENT and WISE; Whose kind protecting Providence pours down Prolific fatness from the low'ring cloud; Who rides tremendous in the wintry storm, And bids the solid earth's foundations shake. But who would know the God that dwells within, And deigns to make the humble heart his throne, Must learn that precious lesson, to—'Be still.' The still small voice!—When in his mantle wrapt, The prophet, raven-fed on Horeb's mount, Saw rending winds and earthquakes pass, and fire, The Lord in none of these, this still small voice, In accents clear, tho' calm, Heaven's high behest, Th' admiring prophet taught. It teaches still The humble heart, in holy silence bow'd; When *self*, tempestuous *self*, is prostrate fall'n.

### THE DYING NEGRO.

STEPHEN GRELLET, whilst on a visit in Virginia, met with a physician, a man of a tender spirit, who had attended one or two of the meetings

appointed on his account; and with whose company Stephen was much pleased. This doctor informed him that he had been lately sent for by a slaveholder to visit one of his negroes. He found the poor patient stretched on a little straw, placed on a plank, and covered with a poor blanket; his pulse seemed throbbing its last, and he was too much exhausted to utter any complaint. The master followed the physician, and began to curse and to swear at the dying man; telling him, that as soon as he recovered he should be severely flogged, for having through his own fault caught his sickness, by going to night meetings.\* The planter was proceeding in his violent language, when the physician checked his rage by informing him that the man could not live many minutes. The master was silent; and the dying slave, collecting the small remains of his strength, with this last effort uttered:—‘Glory be to Thee, O my God! who art now taking my soul to Thyself, having redeemed it.’

After uttering this short, but triumphant song of humble adoration, the poor slave instantly expired.

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#### JAMES PARNELL.

AMONGST those who were early witnesses and sufferers for the Truth, was James Parnell, who joined the Society of Friends at the age of 16,

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\* The Meetings of the Methodists.

became a minister of the gospel amongst them, and boldly vindicated the principles he professed against opposers. Through him, thousands were turned to the Light of Christ in their own hearts; and in his disputings, the wisdom and patience which he received from the Lord appeared very gloriously. But some hardened their hearts; and one, striking him with a great staff, was so wicked as to say, 'There, take that for Christ Jesus' sake.' To which he returned this answer, 'Friend, I do receive it for Jesus Christ's sake.'

At length he was cast into prison, and brought to his trial in irons; he was there fined and sent back to jail, where he was treated with great cruelty—no one being suffered to come near him, but such as came to scorn, abuse, and beat him; his food at some times not permitted to be brought to him, and at other times when brought, taken away. He was forced to lie on the stones, which in wet seasons ran down with water; and at length was confined in a hole in the wall—the ladder to get to it being too short by six feet; he was not allowed to draw up his victuals with a cord and basket, which his friends had provided, but he must either come down by a rope, or famish in the hole. And after long suffering in this place, which had no chimney to let out the smoke, his limbs were much benumbed, and one day climbing up to the top of the ladder, endeavouring to catch at the rope, he missed it, and fell from a very great height, down upon the stones, whereby he was exceedingly wounded in his head and body, and taken

For my dear  
 I say it full of  
 I would have: or from  
 going. I hope  
 and I hope

I salute me dearly  
 to my dear brother J. H. & all ye rest of my dear brothers  
 & sisters & others, abounding in ye vineyard of ye Lord, salutes  
 me & warmly to all my dear & beloved hearts of whom ye Lord  
 hath chosen out of ye great city Sodom, for to bid ye his  
 & may ye & to glory in his name & to be as fig trees & wondrous  
 in ye olden times of generation, ye Lord ye god & father & interposer  
 his glorious works in him & among them, with all things &  
 & go to beate down ye weeds of sin, ye Lord, ye Lord, ye Lord!





up for dead. He was afterwards put into another hole, nearer the ground. This place was called the oven, some ovens being larger; and his friends, mourning at his cruel imprisonment, in vain sought to relieve it; and one offered to lie in his stead in the dungeon, that he might recover his hurts, but this was not allowed; one day, the door being open, he walked out for a little air into a dirty yard; the jailer came in a rage, locked the door of the dungeon, and obliged him to remain all night exposed to the open air, in the coldest time of winter. These repeated cruelties proved too much for James Parnell's youth and constitution, and growing weaker and weaker, some of his friends obtained permission to visit him in prison. They found him preserved in much patience, able to bear this happy testimony, 'Here I die innocently, for Christ's sake;' and further said, 'Now I must go;'—'This death I must die,' adding, 'I have seen glorious things.' Speaking to his friends, who were grieved to part with him, he asked, 'Will you hold me?'—meaning, desire his continuance in this world. He afterwards said, 'Now I go,' and stretching himself, fell into a sweet sleep for about an hour, as he often had said one hour's sleep would cure him of all; and he never breathed more. He died in 1656, about the 19th year of his age.

The following lines were written by Thos. Wilkinson, after visiting the dungeon at Carlisle in which James Parnell was convinced by George Fox, in 1654, and afterwards reading

the account of his confinement and death, in the prison at Colchester :—

‘ When looking heavenward from my poor estate,  
Where chained to earth, my dull affections wait,  
Where only transient gleams of goodness draw,  
My tardy steps to duty’s holy law ;  
Thee, righteous Parnell ! I with tears behold,  
In age a stripling, but in service old ;  
I stand reproved by thee, thou youth divine !—  
A backward child, with days that double thine.  
On thy fair mind the boundless power of truth  
Rose strong and ardent in thy tender youth,  
And led thee forward, fearless, without guile,  
To warn the sinful of this darkened isle.  
Many there were in those degenerate days,  
Who heard the word, and gave thy Maker praise :  
But dark and wrathful rose the arm of power,  
And struck the servant prostrate to the floor.  
Now cold and bruised, I see thee stretched alone,  
The stone thy pillow, and thy bed a stone ;—  
I see thee sitting in thy dreary cell,  
No kindling fires the noxious damps repel ;  
No friend allowed to soothe thee in thy woe,—  
Thy prison floor denied a little straw !  
The cheering food that weeping friendship sent,  
From thy pale lips by ruthless spoilers rent.  
My spirit melts, my eyes with tears o’erflow,  
To see thee stript of every hope below !  
Yet round thy dungeon shone a light Divine,—  
The faithful Prophet’s sacred fire was thine,  
Thy God was near thee, and thy soul found rest,  
Pure as an angel’s, on thy Saviour’s breast ;  
His tender hand still sweeter food supplied,  
Than all thy keeper’s cruel hands denied.  
Sustained thus we see thy spotless mind,  
In fetters faithful, and in suffering kind,  
Thy spirit meek, like His whose temples found  
The platted thorn, and bled beneath their wound.  
Ye blooming youth ! whose feeling bosoms glow,  
With tender pity o’er the tale of woe,

Here, like yourselves, a righteous youth survey,  
Who for his faith 'mid guilty felons lay :  
Cold, fetters, hunger, insults, stripes he bore,  
Till the last pangs of innocence were o'er.

But why this suffering ?—That a church might spring,  
Pure, firm, devoted to its Lord and King :  
Raised by the Almighty, and his servants' hands,  
Amid the nations now in peace it stands.  
But does that Power encompass it around  
Which once bore rule—that holy zeal abound ?  
In much external comfort now we meet ;  
But do we humbly sit at Jesus' feet,  
Beneath his precious canopy of love,  
And there refreshment for our spirits prove ?  
Ah ! what are outward temples, rising fair,  
If yet the holy presence is not there !  
Better in cold, damp dungeons still to lie,  
With hearts prepared, and favoured from on high.  
Ye rising youths, O ! could the tender strain  
But reach your hearts, and there not plead in vain,  
It would repeat, ' Of pleasure's gilded snare,  
However bright, beware, dear youth, beware ;  
Its specious smiles may fascinate the eye,  
But hid beneath, the stings of adders lie :  
Then turn with bosoms simple and sincere,  
To that pure light which shines distinct and clear.  
A light from heaven to guide you on your way,  
To the pure regions of more perfect day.'

'This to the youths—and O ! ye aged too,  
The warm expostulating strain allow !  
Yet well I know, beneath white hairs are found,  
Those to the law and testimony bound ;  
But lures there are maturest age assail,  
And even o'er the last of life prevail ;  
When pleasure's restless train let go their hold,  
The soul in secret, hugs its idol—*gold*.  
Immortal spirits, destined for the sky,  
Shall they in bondage chained to ingots lie ?

It was not so when our forefathers rose  
To advocate the Christian's glorious cause ;

Dependent on their God, to him resigned,  
The world hung lightly on each faithful mind :  
They knew this truth, that, in a worldly heart,  
The love of God can have but little part.  
Are we their sons, who, at the Almighty's call,  
Left wives and children, houses, lands, and all,  
To sound the gospel through a darkened land,  
While death and perils frowned on every hand ?  
Father and Lord ! once more O make us feel  
A sacred portion of their fervent zeal :  
Again, O ! shake us, as in times of old,  
When tens of thousands gathered to thy fold,  
When such as Burrough, Fox, and Dewsbury,  
Went forth, devoted servants all to thee,  
And pious *Parnell*, for thy cause laid down  
His spotless life, and met the martyr's crown.

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## CARDS.

A MINISTER of the gospel was once addressed by a lady, who expressed the great pleasure she had enjoyed under his preaching, and added, that she could comply with his requirements, with the exception of one thing.

‘ And what is that, madam ? ’

‘ Cards, Sir. ’

‘ You think, then, you could not be happy without them ? ’

‘ No, Sir, I know I could not. ’

‘ Then, madam, they are your god, and they must save you. ’

This admonition led to serious reflection, and to the final abandonment of her favourite amusement. Are there no professors of religion now, who unite to their pretended regard for the preaching of the gospel, the practices and max-

ims of the world? Do cards, and balls, and plays, comport with that self-denying spirit which the gospel inculcates? Is this renouncing the world, and taking up the cross? What does conscience say?—(COPE's *Anecdotes*.)

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#### THE VALUE OF CHARITY.

THE great Duke of Luxembourg declared upon his deathbed, that 'he would rather have had it to reflect upon that he had administered a cup of cold water to a worthy poor creature in distress, than that he had gained a thousand battles.'—(*Ibid.*)

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#### FROM WILLIAM ALLEN'S DIARY.

12th Month, 24th, 1789.—Suffered the enemy to gain a great advantage over me to-day. O the beauty of forbearance! Think of it, and remember the precept of the apostle, not to render railing for railing.

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#### INSTRUCTIVE PARABLE.

In the days of knight-errantry and paganism, one of our old British princes set up a statue to the goddess of victory, in a point where four roads met together. In her right hand she held a spear, and her left hand rested upon a shield; the outside of the shield was of gold, and the inside of silver. On the former was inscribed in the old British language, 'To the goddess ever

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favourable;’ and on the other, ‘For four victories obtained successively over the Picts and other inhabitants of the northern islands.’ It happened one day that two knights completely armed, one in black armour, the other in white, arrived from opposite parts of the country at this statue, just about the same time; and as neither of them had seen it before, they stopped to read the inscription, and observe the excellence of its workmanship.

After contemplating it for some time, ‘This golden shield,’ said the black knight—‘Golden shield,’ cried the white knight, who was as strictly observing the opposite side, ‘why, if I have my eyes, it is silver.’—‘I know nothing of your eyes,’ replied the black knight; ‘but if ever I saw a golden shield in my life, this is one.’—‘Yes,’ returned the white knight, smiling, ‘it is very probable, indeed, that they should expose a shield of gold in so public a place as this! For my part, I wonder even a silver one is not too strong a temptation for the devotion of some people who pass this way; and it appears, by the date, that this has been here above three years.’

The black knight could not bear the smile with which this was delivered, and grew so warm in the dispute that it soon ended in a challenge; they both, therefore, turned their horses, and rode back as far as to have sufficient space for their career; then fixing their spears in their rests, they flew at each other with the greatest fury and impetuosity. Their shock was so rude,

and the blow on each side so effectual, that they both fell to the ground much wounded and bruised, and lay there for some time as in a trance.

A good Druid who was travelling that way, found them in this condition. The Druids were the physicians of those times as well as the priests. He had a sovereign balsam about him, which he had composed himself, for he was very skilful in all the plants that grew in the fields or in the forests; he staunched their blood, applied his balsam to their wounds, and brought them, as it were, from death to life again. As soon as they were sufficiently recovered, he began to inquire into the occasion of their quarrel. 'Why, this man,' cried the black knight, 'will have it that yonder shield is silver.' — 'And he will have it,' repeated the white knight, 'that it is gold.' And then they told him all the particulars of the affair.

'Ah,' said the Druid with a sigh, 'you are both of you, my brethren, in the right, and both of you in the wrong. Had either of you given himself time to look on the opposite side of the shield, as well as that which first presented itself to view, all this passion and bloodshed might have been avoided: however, there is a very good lesson to be learned from the evils that have befallen you on this occasion. Permit me, therefore, to entreat you never to enter into any dispute for the future, till you have fairly considered both sides of the question.—(BEAUMONT.)

DESTRUCTION OF FRIENDS' MEETING-HOUSES  
IN LONDON.

THE violence of those who were bent on exterminating the Society of Friends in their early days, showed itself in the year 1670, among many other shameful acts, in the destruction of two meeting-houses of this people in the suburbs of London. And what made the deed still more to be regretted was, that it was sanctioned by the king and privy council.

The meeting-house at Horsleydown, in Southwark, was first attacked. A party of soldiers had twice broken in upon the peaceful assembly, met there to wait upon God ; and having forced those present out of the house, had endeavoured to disperse them by riding among them, and had wounded several. But on the 20th of the month, called August, a party of soldiers, with carpenters and others, came and pulled the meeting-house down, carried away the forms, windows, and boards, and sold them. The next day, being First day, the Friends came as usual to meeting, but had to meet on the rubbish of their demolished house. The soldiers denied them even this privilege, and dragged them into the street; and the captain ordering his men to knock their brains out, they pulled and dragged them from the place, and lodged them in prison, without warrant from any civil magistrate. For nearly three months did the soldiers continue to persecute the Friends who attended this meeting ; beating men and women in an outrageous



manner with their muskets and pikes, and endeavouring, by provoking their horses, to ride furiously over them. Friends keeping faithfully to their meeting, exasperated them still more. One of them provided himself with a shovel, and threw the dirt from the gutters shamefully over men and women promiscuously. After him advanced both horse and foot soldiers in a furious onset, dealing about their blows, and knocking down all before them without regard to sex or age, to the shedding of the blood of many. On various occasions, twenty, thirty and fifty individuals were sorely wounded at one time. But at length the civil authorities were aroused to the enormity of these flagrant breaches of the peace, and put a tardy stop to them.

The proceedings at Ratcliff meeting-house were of a similar character, though not attended with so much personal outrage. A few days after the destruction of the Horsleydown meeting-house, the lieutenant of the Tower came with a party of soldiers, and caused the building to be demolished. Twelve cart loads of doors, windows, and floors, with other materials, were carried away; and some of the materials were sold on the spot for money and strong drink. Friends here also continued to meet on the ruins of their meeting-house, or as near thereto as the constables and other officers present would permit; but many of them were seized, fined, and committed to prison.—(Hodgson's *Historical Memoirs*.)

## SALADIN.

It was a humbling lesson that the great Saladin, when dying, gave to his soldiers. Calling for his standard-bearer, he ordered him to take his winding-sheet upon his pike, and go out to the camp with it, and tell the army, ' That of all his conquests, victories, and triumphs, he had nothing now left him, but that piece of linen to wrap his body in for burial ! '

As we brought nothing into this world, so it is certain we can carry nothing out. All that will remain to us at last, will be our coffin and our grave clothes !—(COPE'S *Anecdotes*.)

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## HUNTING.

FREDERICK, King of Prussia, expressed himself thus :—' The chase is one of the most sensual of pleasures by which the powers of the body are strongly exerted, but those of the mind remain unemployed. It consists in a violent exertion of desire in the pursuit, and the indulgence of a cruel passion in the death, of the game. It is an exercise which makes the limbs strong, active, and pliable ; but leaves the head without improvement.

I am convinced that man is more cruel and savage than any beast of prey. We exercise the dominion given us over these our wretched fellow-creatures, in the most tyrannical manner. If we pretend to any superiority over the beasts,

it ought certainly to consist in reason. But we commonly find that the most passionate lovers of the chase renounce this privilege, and converse only with their dogs, their horses, and other irrational animals. This renders them wild and unfeeling ; and it is highly probable they cannot be very merciful to the human species ; for a man who can, in cold blood, torture a poor innocent animal, cannot feel much compassion for the distresses of his own species : and besides, can the chase be a proper employment for a thinking mind ? '—(*Ibid.*)

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#### SETTLEMENT OF PENNSYLVANIA.

It has been the ordinary practice of those who have colonized distant countries, to force a footing, or to maintain it with the sword. One of the first objects has been to build a fort, and to provide a military force. The adventurers became soldiers, and the colony a garrison. Pennsylvania was, however, colonized by men who believed that war was absolutely incompatible with Christianity, and who therefore resolved not to practise it. Having determined not to fight, they maintained no soldiers and possessed no arms. They planted themselves in a country that was surrounded by savages, who knew they were *unarmed*. If easiness of conquest, or incapability of defence could subject them to outrage, the Pennsylvanians might have been the very sport of violence ; plunderers might have robbed them without retaliation, and armies

might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. But these were the people who possessed their country in security, whilst those around them were trembling for their existence. This was a land of peace, whilst every other was a land of war. The conclusion is inevitable, although extraordinary—they were in no need of *arms*, *because they would not use them*.

These Indians were sufficiently ready to commit outrages upon other states, and often visited them with desolation and slaughter, of that sort which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbearance. But whatever the quarrels of the Pennsylvanian Indians were with others, they uniformly respected, and held it as it were sacred, the territories of William Penn. The Pennsylvanians never lost man, woman, or child by them, which neither the colony of Maryland nor that of Virginia could say, no more than the great one of New England.

Clarkson relates that ‘the Pennsylvanians became *armed* though without *arms*; they became strong though without strength; they became safe, though without the ordinary means of safety. The constable’s staff was the only instrument of authority amongst them, for the greater part of a century, and never, during the administration of Penn, or that of his proper successors, was there a quarrel or a war.’

And when was the security of Pennsylvania molested, and its peace destroyed? When the men who had directed its counsels, and *who would not engage in war, were outvoted in its legislature; when they who supposed that there was greater security in the sword than in Christianity, became the predominating body.* From that hour the Pennsylvanians transferred their confidence in Christian principles to a confidence in their *arms*, and from that hour to the present they have been subject to war.\*—(JONATHAN DYMOND.)

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## PATIENCE.

AMONG all the graces that adorn the Christian soul, like so many jewels of various colours and lustres, against the day of her espousals to the Lamb of God, there is not one more brilliant than *patience*. *Patience* is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. *Patience* governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.

*Patience* produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in

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\* For further particulars, see *An Inquiry into the Accordancy of War with the principles of Christianity.*

adversity, unmoved by calumny and reproach ; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured ; she delights the faithful and invites the unbelieving ; she adorns the woman and approves the man ; is loved in a child, praised in a young man, admired in an old man ; she is beautiful in either sex, and every age.—(BISHOP HORNE.)

O, God ! that madest earth and sky,  
The darkness and the day,  
Give ear to this, thy family,  
And help us when we pray.  
For wide the waves of bitterness  
Around our vessel roar,  
And heavy grows the pilot's heart  
To view the rocky shore.  
The cross our Master bore for us,  
For Him we fain would bear,  
But mortal strength to weakness turns,  
And courage to despair,  
Then mercy on our failings, Lord !  
Our sinking faith renew !  
And when thy sorrows visit us,  
O, send thy *patience* too.—(BISHOP HEBER.)

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#### THE HOLY SPIRIT.

ONE of the fathers, who is usually called St. Bernard, speaking of the promised manifestations of Christ's Spirit to the soul, has this striking passage. He says, 'I was sensible that he was present with me : I remember it after his visits are over. You ask me whence I could know he was present ? I answer, his presence was living and powerful. It awakened my slum-

bering soul. It moved, softened, and wounded my heart, which had been hard, strong, and dis-tempered. It watered the dry places, illuminated the dark, opened those that were shut, inflamed the cold, made the crooked straight, and the rough places plain. So that my soul blessed the Lord, and all that was within me praised his holy name. I had no evidence of his presence with me by any of the senses ; only from the motions of my heart I understood that He was with me. From the expulsion of vices, and the suppression of carnal affections, I perceived the strength of his power. From the discernment and conviction I had of the very intent of the heart, I admired the depths of his wisdom. From some little improvement of my temper and conduct, I experienced the goodness of his grace. From the renewal of my inward man, I perceived the comeliness of his beauty ; and from the joint contemplation of all these things, I trembled at his majestic greatness. But because all these, on his departure, became torpid and cold, just as if you withdraw fire from a boiling pot, I had a signal of his leaving me. My soul must be sad till his return, and my heart be again inflamed with his love : and let that be the evidence of his return.'

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REMARKS ON SILENT WORSHIP BY A PERSON  
NOT OF THE SOCIETY OF FRIENDS.

WHATEVER others may think of silent worship, I find it valuable, and bind it to my bosom as

an unspeakable treasure, and yet a treasure many cannot appreciate. How can the soul open itself before the Searcher of hearts, how can it be as clay in his hands, as a Mary at his feet, how can it hear the voice which says, 'This is the way, walk ye in it,' if it be always listening to or uttering words? The thing is contrary to nature, and they who condemn silence as a *means*, are themselves obliged to have recourse to it, if they are seeking to be among the number of those who enter the strait gate, who follow their Lord whithersoever he leads.  
—(*The Friend.*)

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## CLERICAL RAPACITY.

It is computed, on good authority, that the spoilation of property of members of the Society of Friends, has amounted, in 184 years, for ecclesiastical purposes, to *one million two hundred and fifty-eight thousand pounds*, and upwards.

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## LINES

ON SEEING A PARTY OF SOLDIERS MARCHING TO THEIR PLACE  
OF WORSHIP, ATTENDED BY MILITARY MUSIC.

WHEN pious David wished to rear,  
In ancient times, a house of prayer,  
By God's command he was restrain'd,  
Because his hands with blood were stain'd.

When, in Judah's hallowed plains,  
The shepherds heard angelic strains,  
In the solemn hour of night,  
Filling their souls with visions bright,



Thus the sacred anthem ran,  
'Peace on earth, good-will to man;'  
Ushering in the Prince of Peace,  
In whose reign all wars shall cease.

Then 'is that drum's discordant sound,  
Parading round, and round, and round;  
The gaudy soldier, cover'd o'er  
With crimson, sign of human gore;  
And all the tinsel pomp of war,  
Accordant with the house of prayer?  
'The ministers of death' are these,  
Not subjects of the Prince of Peace.  
The Saviour said by love alone  
His true disciples should be known.

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#### RELIGIOUS INDIANS.

In the year 1760, a number of religious Indians, mostly of the Minusing tribe, from a town called Mahackloosing or Wyalusing, on or near the east branch of the Susquehanna river, in Pennsylvania, paid a visit to the Friends of Philadelphia.

The name of their chief, whom the rest of the company styled their minister, was Papunehung or Papounan; and their interpreter was Job Chillaway, an Indian. On their arrival in Philadelphia, though their visit was principally on a different account, they waited on governor Hamilton, to pay him their respects, and to deliver three prisoners whom they had redeemed; having themselves absolutely refused to join with the other Indians in the savage war which raged about that time.

During their stay, they repeatedly expressed

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their dislike of war, as arising from a bad spirit; and were surprised that the *Christians* were such great warriors, rather than lovers and cultivators of peace.

They had a public conference with the governor in the state-house on the occasion, in the presence of many citizens; wherein Papounan stated that the design of their visit was principally to the Quakers, on a religious account, that they desired to do justice, to love God, and to live in PEACE; requesting, at the same time, that none of his company should be permitted to have any spirituous liquors. He refused the presents offered by the governor, and gave him their reasons; further saying, 'I think on God who made us, I want to be instructed in his worship and service; I am a great lover of *peace*, and have NEVER BEEN CONCERNED IN WAR AFFAIRS. I have a sincere remembrance of the old friendship between the Indians and your forefathers, and shall ever observe it.'

After mentioning some other things, and expressing himself further on the view or design of the visit, he said, 'Though what he had mentioned respecting religious affairs might appear trivial to some who thought differently from him, yet he was fixed in his mind respecting them: that their young men agreed with him, and wanted to love God, and to desist from their former bad course of life;' further declaring, 'I am glad I have an opportunity of mentioning these several things in the presence of such a

large auditory of young and old people. The great God observes all that passes in our hearts, and hears all that we say one to another.'

He finished with a solemn act of public thanksgiving and prayer to God, with great devotion and energy, in the Indian language; not being able to speak or understand English.

The novelty, force, and sound of the Indian language, on such an occasion, with the manifest and great sincerity, fervour, and concern of the speaker, seemed to impress the whole auditory in an uncommon manner, as well as the Indians themselves; who all the while behaved with a gravity and deportment becoming the occasion, and appeared to unite heartily with him in his devotion.

The interpreter gave the following account of Papunehung's change or conversion, viz. :—'He was formerly a drunken man, but the death of his father bringing sorrow over his mind, he fell into a thoughtful, melancholy state, in which his eyes were turned to behold the earth, and consider the things that are thereon. From seeing the folly and wickedness which prevailed, his sorrow increased; and it was given him to believe that there was a Great Power, that had created all these things. Upon which his mind was turned from beholding this lower world, to look towards Him who had created it; and strong desires were raised in his heart after the further knowledge of his Creator. Nevertheless, the Almighty was not yet pleased to be found or known by him; but his desires increasing,

he forsook the town, and went into the woods, in great bitterness of spirit.

‘He was missed by the other Indians, who feared some casualty might have happened to him; but, after searching for him, he was not found. At the end of five days it pleased God to appear to him, to his comfort; and not only to give him a sight of his own inward state, but also an acquaintance or knowledge of the works of nature; so that he apprehended a sense was given him of the virtues and natures of several herbs, roots, plants, and trees, with the different relations they had one to another; and he was made sensible that man stood in the nearest relation to God of any part of the creation.

‘It was at this time that he was more particularly made sensible of his duty to God. He came home rejoicing, and endeavoured to put in practice what he apprehended was required of him.’

These Indians made a second visit to the Society of Friends in the following summer, on the same account, and behaved in the same regular and becoming manner as before. They maintained an orderly public worship, in their way, at stated times, at some of which they were visited by several of the Friends.

Papunehung, their chief preacher, in his discourses, at such times, principally advised and exhorted them to circumspection and brotherly love in their conduct, that it might be manifest they retained a true sense of their Creator’s goodness and favour continued to them. And,

in his public prayers and addresses to his Maker, he acknowledged his goodness, and returned thanks for his mercy, in still affording them a sense of his compassion and loving-kindness; craving a continuance and increase thereof, that they might jointly know, in the end, a place of rest, where love would prevail and have the dominion.

When they were not dispersed, as in their hunting-season, it appeared that they constantly met in this manner in the morning, before sunrise, and in the evening, after sunset.

The purport of more of Papunehung's expressions was, 'That it was a cause of much sorrow to him that men should make so bad use of the breath of life which God had breathed into them, and which ought continually to be improved to his honour, and the mutual benefit of mankind; that it was not well to speak of things which related to the Almighty, unless it was from the root of the tongue, but, in order that such words should be good, they must proceed from the good principle in the heart; that he had for many years felt the Good Spirit in his heart, but, wanting to try and improve it, in order to come to some certainty, he remained in an unsettled state till about four years ago, when he received an assurance that this love was good, and that he needed no further inquiry about it; and being past all doubt that this was the right way, he had endeavoured to walk steadily therein since that time; that this Spirit was a Spirit of love, and that it was his daily

prayer that it might continually abide with him.

‘When he felt it prevalent in his heart, he was so directed as to speak what was right, and was prevented from saying any wrong thing; that by reason of men not keeping to this love which their Maker has given them in their hearts the evil spirit gets possession there, and destroys all that is good in them; and this is *the cause why men dislike one another, grow angry with; and endeavour to kill one another*; but when we follow the leadings of the GOOD SPIRIT, it causes our hearts to be tender, to *love one another, to look upon all mankind as one, and so to become as one family.*’

Such is the account of these Indians. What cause of animation is it, in the pursuit of the present benevolent exertions for the improvement of that people, to behold an instance in which the Great Author of our being vouchsafed immediately, by his own good Spirit, without any instrumental aid, so eminently to manifest himself to one of these children of the forest! And can such sentiments on WAR, from such an individual, do less than animate our belief in the coming of that day wherein ‘nation shall not lift up sword against nation, neither shall they learn war any more?’

His admiration at the conduct of *Christians*, relative to the slaughter of each other, affords a striking demonstration of the tendency of gospel knowledge to convince the unbiassed mind that war is irreconcilable with the pre-

cepts of Christianity; while the happy experience of the effects of Divine influence witnessed by this untutored Indian, evinces that, however unlearned he might be in human literature, he had acquired a proficiency in the school of Christ that may put to the blush many of the sages of the earth.

As a religious Society, Friends have been from their beginning enlisted under the banner of the Prince of Peace. Many, besides, seem now flocking to his standard. Some of them with convictions which render their state comparable to that of the blind man when he saw 'men as trees, walking,' not with a perfect and distinct vision. Others are advancing on clear ground, and seem disposed to be standard-bearers under the Captain who was never foiled in battle.

As this subject increasingly diffuses itself among the various professors of the Christian name, a guarded and *judicious* conduct on our part, both as individuals and in a collective capacity, may be very important. May we therefore carefully guard against right-hand errors, as well as those on the left. Perhaps one essential part of the present business, for some of us, may be to strengthen and encourage those of other persuasions to come forward in the faithful support of what they believe to be right, rather than be too prominent or conspicuous among them.

Though we seem called upon to be vigilant not to outrun our guide, or rush into a sphere of action in which others may move with more

effect ; is it not also a time for us to consider what is our own proper business, whether we have not rested long enough in the camp, and if the time be not approaching when some active service may be required at our hands?—(*Annual Monitor.*)

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#### A SOLEMN WARNING.

THIS narrative not only exhibits the wonderful love of God to poor sinners ; but, as the title intimates, offers a most awful warning to observe the solemn injunction of our Lord : ‘ What I say unto you, I say unto ALL—WATCH ! ’

The following memoir is from undoubted authority ; but for reasons which may easily be conceived, it is judged best to designate the subject of it anonymously, under the appellation of Absalom, as descriptive of one feature in his character.

Absalom was the son of a valuable minister in our Society ; but instead of profiting by the advantages which this circumstance afforded him, he became vile and dissolute in the extreme ; and, according to his own account, he drank, in the days of his youth, many deep draughts of pollution in debauchery, swearing, and drunkenness. And so void of every feeling of religious sensibility, and of filial love and obedience did he become, that he would frequently in the night, after his father was retired to rest, station himself under the window of his



worthy parent's bed-room, and mock the sermon which his father had delivered the day before. And he has even been known to seat himself opposite to his father in religious meetings, and with a piece of glass reflect the sun in his father's eyes, whilst engaged in public testimony.

Such continued to be the mad career of this second Absalom, until he attained nearly thirty years of age ; when a very narrow escape from death was made, through Divine mercy, the means of his reformation. Being at sea, he was by some means knocked overboard ; and for a considerable time his life was in imminent danger. At a moment when he had no prospect of deliverance, but expected to sink, with an awful eternity full in his view, he was favoured with ability to supplicate for mercy, and enabled sincerely to covenant with an offended God, that if he would save him, he would serve him faithfully for the future.

His offer was accepted—his prayer was heard—the means of deliverance were suddenly and unexpectedly at hand ; and he was favoured to reach home in safety. He no more followed a sea-faring life ; but commenced a trade in which he had been instructed in his youth ; and continued to go on prosperously in his worldly concerns.

Covenants forced from the wicked by distress, in the hour of calamity, are but too frequently only ephemeral ; but Absalom's proved of long continuance, having been maintained for about fifty years.

Through all his rounds of folly and dissipation, his Friends had not cut him off from membership in our Society ; but had ardently laboured with him, and patiently waited in hopes of his restoration ; and at length were comforted in his return to his father's house ; and in his giving such proofs of the sincerity of his repentance, as to regain their confidence and esteem ; so that they embraced him as a true penitent.

About seven years after his return, he was appointed a member of the Meeting for Sufferings, of the Yearly Meeting to which he belonged, and he was continued under that appointment about forty years. Soon after being introduced into that station, he was appointed also to the station of elder ; and in the course of a few years more, he received a gift in the ministry, and gave evident proofs of a genuine call to that important engagement ; and he was subsequently recommended by the Monthly Meeting as a minister in unity, and was approved in that station by his Quarterly Meeting.

In the exercise of this gift, he was remarkable for reaching the minds of his hearers, who were frequently melted into tears under his ministry ; and his public approaches to the throne of grace were solemn and impressive.

Such also was his natural flow of eloquence, that a member of the legislative body has been frequently heard to say, that on occasion of a committee from the Society being before the house, on behalf of the oppressed Africans, no

man had ever so solemnly impressed his feelings as Absalom had done.

Thus he went on in the full tide of prosperity, in unity with his Friends, and exceedingly beloved by his neighbours, until he had passed the lengthened course of EIGHTY years of age ; being, as already observed, about half a century from the time in which he had made a solemn covenant with his God, whilst contending with the billows of the mighty deep ; from whose overwhelming influence he had experienced an almost miraculous deliverance.

It does not appear that he ever returned to some crimes which were of the most horrid dye, but having yielded a little to his early attachment to spirituous liquors, he lost his strength and gave way by little and little, until he was so overcome with this degrading vice, and so lost to all manly resolution, as to become such a deep and general reproach to the Society, that they were under the necessity, at this advanced period of life, of disuniting him from it by disownment.

The particulars here recorded were received from Absalom's own mouth, related under feelings of deep contrition ; but, says our informant : 'I visited him in the 5th month, 1826 ; and as in the ruins of an ancient palace we behold the remains of greatness and grandeur ; so we saw in him the remains of a great mind, and the traces of the King of heaven. And from remarks which he made, and the sense he had of things, it was evident he *had* known and felt

the power of Truth ; but the sweet savour we once felt in his company was not there ; for the King in his beauty had fled.

‘His case powerfully suggests the necessity of watchfulness, from youth to advanced age, even as long as life lasts. He died the 1st of the 2d month, 1827, aged nearly eighty-nine years.’

In his return, what a monument of mercy ! In his subsequent relapse, what a monument of awful warning ! The love of strong drink is one of the most fatal propensities to which man is liable ; but we can by no means confine this solemn warning to any peculiar propensity. Our inclinations are various, and the sins which so easily beset, are various also ; and temptations arise from changes in our situations and circumstances to which we may not before have been sensible that we are liable. All therefore of every age, and in every condition of life, have great need to maintain the watch ; and against ANY lordly sin, that hath at any time of life exerted dominion over us, we have great need to continue a DOUBLE WATCH !

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#### WATCH.

LIFE is a sea—how fair its face !  
How smooth its dimpling waters pace !  
    Its canopy how pure !  
But rocks below, and tempests sleep  
Insidious o’er the glassy deep,  
    Nor leave an hour secure.

Life is a wilderness—beset  
 With tangling thorns, and treacherous net ;  
     And prowled by beasts of prey.  
 One path alone conducts aright—  
 One narrow path, with little light—  
     A thousand lead astray.

Life is a warfare—and alike  
 Prepared to parley or to strike,  
     The practis'd foe draws nigh.  
 Oh! hold no truce! less dangerous far  
 To stand, and all his phalanx dare,  
     Than trust his specious lie.

Whate'er its form, whate'er its flow,  
 While life is lent to man below,  
     One duty stands confest :—  
 To 'WATCH' incessant ; firm of mind ;  
 To 'WATCH,' where'er the post assigned,  
     And leave to God the rest.

'Twas while they WATCHED the shepherd swains  
 Heard angels strike to angels' strains  
     The song of heavenly love ;  
 Blest harmony, that far excels  
 All music else, on earth that dwells,  
     Or e'er was tuned above.

'Twas while they WATCHED, the sages traced  
 The star that every star effac'd,  
     With new and nobler shine ;  
 They followed, and it led the way  
 To where the infant Saviour lay,  
     And gave them light Divine.

'Twas while they WATCHED with lamps in hand,  
 And oil well stored, the virgin band  
     The bridal pomp descried ;  
 They joined it, and the heavenly gate,  
 That oped to them its glorious state,  
     Was closed on all beside.

'WATCH! WATCH and PRAY!' in suffering hour,  
 Thus He exclaimed who felt its power,  
     And triumph'd in the strife.

Victor of death! thy voice I hear,  
Fain would I WATCH with holy fear—  
Would WATCH and PRAY through life's career,  
And only cease with life.

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## ON RECREATIONS.

SOME remarks of the late pious Legh Richmond, harmonize very fully with the views which our Society has taken of those amusements, that are wont to be characterized by the specious name of recreations. The first two amusements to which he alludes are not within the range, in which we should suppose any member of our Society, who professes the least regard to religion, would incline to indulge; but it is possible these volumes may fall into the hands of some individuals of other persuasions, who may not have duly weighed the subject; we therefore introduce the whole of his remarks. Legh Richmond very justly observes—

‘Even where there is no positive evil, I think it important to draw a strong line of demarcation between the church and the world. The mixed multitude set the Israelites a longing after the flesh-pots of Egypt; and evil communications corrupt good manners.

‘There may be no sin in dancing; but it is a preparation for appearing hereafter where there is, I think, scarcely anything else.

‘Cards are a waste of time which may be much better employed; and they are too nearly allied to the gaming-table, which fills me with horror,

'To field sports I have a still more decided objection ; they are defended on the ground of promoting health ; but whatever benefit the body may receive, it is at the expense of the soul. I know not on what principles a man can justify the taking away life for his *amusement*. God allows him to kill animals for food, or to destroy them when they prove an annoyance to him ; but I can find no authority in the Bible for deriving enjoyment in the infliction of a cruel death : it is right founded on might—a mere act of tyranny and an abuse of power. The man who should whip a beast to death, or cut him up alive, like an Abyssinian savage, would be deemed a monster ; yet the same man may hunt to death, and halloo, and exult with satisfaction, while his dogs are tearing to pieces a defenceless animal, and yet be considered a gentleman and a Christian.'

We would not, however, rashly condemn all who may have imagined themselves justified in following these cruel pursuits. We would rather attribute their adoption of such practices to the want of duly considering the subject ; for we think, on various grounds, such practices are highly objectionable ; and very inconsistent with the Christian character.

This inconsistency Legh Richmond proceeds thus to delineate : 'Then there are the after events of the day ; and surely to spend five or six hours in the evening commending the bark of a cur, or descanting on the movements of a fox to elude his pursuers, is unworthy an

intellectual being, even if there were no worse accompaniments!’

‘I asked him,’ proceeds the narrator of these sentiments, ‘if he thought shooting equally objectionable.’ He replied—

‘Shooting may not issue in all the results of hunting; but I should be miserable all the while my boys were scampering over the field with a gun. Sad accidents are continually occurring from letting people carry fire-arms; but my great objection to all these sports is the same. I cannot think it right to seek gratification in inflicting suffering and death.

‘As for exercise, we might surely find other pursuits for this purpose. There appears to me the same delusion in the argument which has sometimes been employed to defend shooting, as in that which is urged by card-players: ‘We must have a stake, however small, or we shall lose all interest in the game.’ Surely we might walk as far and as long as we pleased for exercise, without a gun. Pascal explains the whole matter when he says: ‘A man is not running after the game, but trying to run away from himself.’

‘Fishing is generally deemed a harmless amusement, but I cannot allow it to be a fit recreation for a Christian. What are we to think of impaling a worm, and being highly delighted, while the poor creature suffers exquisite torture for our sport? If we use an artificial bait, yet is time—the precious hours of life—so valueless, that we can afford to



throw away half or a whole day in thus trifling?

‘As to all these things, I think that God has given us immortal souls to prepare for heaven. People may cry: What great harm in this or in that? They may have a plausible pretext for doing what I condemn; for there is nothing, however absurd or wicked, which will want an advocate or argument to support it. I lay down this general rule for all occupations:—Whatever has a tendency to fit my children for heaven, I approve; but I must keep aloof from everything which is likely to be a snare or a temptation to them, and indispose their minds to a serious and steady pursuit of their great object.’

The objections which this highly valued character has raised to gratifications of this nature, may be summed up in these words—

A waste of time;

The infliction of pain and death for the amusement and sport of a rational being;

The company and consequences of these pursuits, which too often tend in a greater or less degree, and by an immediate or more remote influence, to alienate the mind from God.

Time is a talent for which we are all of us accountable to Him who bestows it. And if this sentiment were duly impressed upon those who, from their circumstances and situations in life, are much exempted from the toils and pursuits of industry in providing for their subsistence, they not only would have no occasion

for resources calculated to '*kill time*,' but they might find very rational and high gratification in pursuits that would be recreations indeed; both beneficial to others, and, if pursued in the fear of the Lord, highly advantageous to themselves, as tending to promote solid happiness, both in time and in eternity.

Inflicting pain or death on the animal creation, either thoughtlessly or for the amusement and sport of rational and accountable beings, may be best elucidated by the following fact. John Woolman, a very valuable minister in our religious Society, and who in after life was peculiarly distinguished for his universal love to man, and tenderness to the brute creation, in the interesting journal of his life, relates the following event—

'In my childhood, once going to a neighbour's house, I saw on the way a robin sitting on her nest; and as I came near she went off, but, having young ones, flew about, and with many cries expressed her concern for them. I stood and threw stones at her, till, one striking her, she fell down dead. At first I was pleased with the exploit; but after a few minutes was seized with horror, as having, in a sportive way, killed an innocent creature whilst she was careful for her young. I beheld her lying dead, and thought those young ones for which she was so careful, must now perish for want of their dam to nourish them: and after some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them;

supposing that better than leaving them to pine away and die miserably ; but believed, in this case, that Scripture proverb was fulfilled : "The tender mercies of the wicked are cruel."

'I then went on my errand, but for some hours could think of little else but the cruelties I had committed; and was much troubled. Thus He whose "tender mercies are over all his works," hath placed a principle in the human mind which incites to exercise goodness towards every living creature ; and this being singly attended to, people become tender-hearted and sympathizing ; but this principle being frequently and totally rejected, the mind becomes shut up in a contrary disposition.'

The company to which these pursuits very frequently lead is at least a very unprofitable association, inimical to the growth of religion and piety, if not leading to intemperance, the bane of every virtue : and consequently having an inevitable tendency to alienate the mind from God.

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#### SAMUEL GEORGE.

SAMUEL GEORGE, of the parish of Landewybrevy, in Cardiganshire, lived there with his parents till he was about twenty-one years of age. In this place the excellent truth, being despised by many, had not that place in the hearts of the people which it ought to have ; and he was careless like others, going on in the broad way,

playing and sporting therein, and unconcerned for the everlasting welfare of his soul. But the Lord met with him in the prime of his youth, opened his ears, and sealed instruction to him in a dream or vision of the night, as he lay slumbering upon his bed ; in which he thought he saw a man winnowing corn, which seemed to him to be good and sound, but when raised to the wind, it was blown and scattered away like chaff toward the north : and as he looked behind him, he saw a man who asked him whether he knew what that meant ; he answered 'No.' Then said the man, 'The chaff represents ungodly men, who are as the chaff which the wind driveth away.' By this, and other visions he had, he came under great concern, and cried out, 'What shall I do to be saved ?' Then it pleased the Lord, in his infinite love and mercy, so to visit the heart of this young man that he came to know the Lord, and was made willing to bear his indignation, because he had sinned against him. And the Lord, by his invisible power, wrought his deliverance, notwithstanding he suffered him to be tried many ways, and when under great exercises, both inwardly and outwardly, the Lord was pleased to help him in the time of need, of which he was sensible, and experienced the truth of what the holy prophet declared, that 'Zion shall be redeemed with judgment, and her converts with righteousness ;' although he had been ready to think no one was exercised like him.

He accustomed himself to frequent retire-

ment, and in the night season, as well as at other times, he waited upon the Lord, pouring out his soul in supplication, and fervently prayed unto him in secret; and the Lord rewarded him openly, and many times gave him the oil of joy for mourning.

In 1711, his mouth was opened to bear testimony against unfaithfulness and disobedience to the Lord. And the Lord made him also sensible his time was but short to work in his vineyard: so (although his service was hard) he laboured diligently.

About six months after, he visited Friends at their meetings in Radnorshire; and in about two months, he again did the like in several counties, as Merionethshire, and Montgomeryshire. And when he had finished his service for the Lord in those parts, he returned home.

A short time after, he went to the yearly meeting of Wales, at Kanidos in Montgomeryshire, and after his return had but three meetings; the last was on the 4th of the third month 1712, where many people came in, and in great tenderness to those who had true desires in their hearts after the Lord, he preached unto them in much love and fervency, and his words and doctrine were as the dew falling on the tender grass; afterwards, in great concern of spirit, and in trembling, he thundered against the light, airy, and hard-hearted ones, who slighted and reproached the truth and its followers, and spake evil of that they knew not, telling them the Lord would plead with such in his righteous

judgments ; and he exhorted them to repent speedily, lest the Lord should cut them off in his fierce anger.

On the 6th following, it pleased the Lord to visit this zealous young man with an indisposition of body, and a voice run through him, 'Put thy house in order, for thou must die.' He declared he was willing to give up all to the Lord, to dispose of him as it seemed good in his sight. And feeling the Lord's power over all, his heart was refreshed, and he declared, 'Blessed are the dead that die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labour, and their works follow them.' He charged his brother John that these things should not be forgotten and fall to the ground, and bid him give up freely ; adding, if he and Friends continued faithful, the Lord would be their helper and sufficient support.

Afterwards he called for his parents, and spoke to them, saying, 'I do not expect to recover from this sickness, but be not over-much concerned, for I have peace with God, and had rather, if it is the Lord's will, die, than live any longer.' He desired them to prize their time, and seriously consider how precious a thing it was to know peace with God their Maker on a dying bed. He also bore testimony for the truth in their presence, and showed the barrenness of men-made ministers, who plead for sin and imperfection : advising his parents to beware of hindering any of their children (his brothers or sisters) from coming into the way of

truth, but rather to encourage them therein. He further exhorted his parents, saying, 'Give up all, that you may have an inheritance in that kingdom wherein there is no trouble nor sorrow, but eternal joy and peace.' He exhorted his brothers and sisters to be faithful to that which the Lord had made known to them of his will, and often prayed for them unto Almighty God, that none of them who had turned their faces Zionward might look back into the world again, but might all press forward.

Some days before his departure, he said, 'Remember my love, in Christ Jesus, unto all my faithful friends and brethren in the incorruptible seed ; to which seed the promise is, and wherein peace and acceptance with God are livingly known.'

He finished his course on the 18th of the third month, 1712, aged twenty-five years ; a minister about nine months.

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#### SUFFERINGS OF GEORGE FOX.

In 1652, George Fox, being in the neighbourhood of Ulverstone, went frequently to the parish place of worship. Margaret Fell, wife of Judge Fell of Swarthmore Hall, speaking of his first visit of that kind, remarks—' When they were singing, before the sermon, he came in, and when they had done singing he stood upon a seat, or form, and desired that he might have liberty to speak, and he that was in the pulpit said he might.'

If this intrusion on the part of George Fox, and this concession on the part of '*he that was in the pulpit,*' should, at the present day, appear strange, we must remember that, independently of the mode of worship of the Church of England being then abolished, there was a liberty of religious discussion professed, which, no doubt, prompted this and many more of the like measures adopted by George Fox, and the Friends in general. It appears that, in this instance, he preached to the conviction of many who were present.

On another occasion, going to the same place, he observes—'Now the people were quiet and heard me gladly, until Justice Sawrey—who was the first stirrer-up of cruel persecution in the North—incensed them against me, and set them on to hale, beat, and bruise me; then, on a sudden, the people were in a rage, and they fell upon me in the steeple-house before his face, and knocked me down, and kicked me, and tramped upon me, *he looking on*; and so great was the uproar, that some people tumbled over their seats for fear. At last he came and took me from the people, and led me out of the steeple-house, and put me into the hands of the constables and other officers, bidding them *whip me and put me out of the town*. Then they led me about a quarter of a mile, some taking hold by my collar, and some by my arms and shoulders, and shook and dragged me along; and there being many friendly people come to the market, and some of them come to



the steeple-house to hear me, divers of these they knocked down also, and broke their heads, so that the blood ran down from several of them ; and Judge Fell's son running after to see what they would do with me, they threw him into a ditch of water, some of them crying, " Knock the teeth out of his head." Now, when they had haled me to the common moss-side, a multitude of people following, the constables and other officers gave me some blows over my back with their willow rods, and thrust me among the rude multitude, who, having furnished themselves, some with staves, some with hedge-stakes, and others with holm or holly-bushes, fell upon me and beat me on my head, arms, and shoulders, till they had amazed (stunned) me, so that I fell down upon the wet common ; and when I recovered myself again, and saw myself lying on a watery common and the people standing about me, I lay still a little while ; and *the power of the Lord sprang through me, and the eternal refreshings refreshed me, so that I stood up again in the strengthening power of the eternal God*, and, stretching out my arms amongst them, said, with a loud voice, "*Strike again! here are my arms, my head, and my cheeks!*" an invitation which was not unheeded, for he proceeds to state that, ' There was in the company a mason—a professor, but a rude fellow—he, with his walking rule-staff, gave me a blow with all his might just over the back of my hand, as it was stretched out, with which blow my hand was so bruised, and my

arm so benumbed, that I could not draw it unto me again, so that some of the people cried out, "He hath spoiled his hand from having any more use of it more." But I looked at it *in the love of God* (for I was in the love of God to them all that had persecuted me), and *the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm in the sight of them all.*

I unwillingly contemplate the possibility that this instantaneous supply of divine aid from the Creator to his helpless and oppressed creature *may* be questioned; but if it should, I can only intreat of the querist to examine the spirit which suggests the doubt, and, I think, it will appear extremely difficult to allege any other reason for disputing the matter than want of faith; a deplorable want, which keeps the professing church of Christ, and, whilst it subsists, ever *must* keep it, in poverty and destitution; since we can only expect that the Divine Being should withdraw the manifestation of his glorious presence and power, wherever his willingness to bestow that manifestation is called in question.

So overpowering was the effect of this immediate restoration, that the people were astonished, and began to fall out among themselves—some of them offering, if he would give them money, to secure him from the fury of the rest; but, equally disdaining their protection or their persecution, he addressed them on their state and condition, telling them that they were more

like heathens and Jews than true Christians, and showing to them the fruits they were bringing forth from the ministry of those they were so zealously defending.

He then walked away to Ulverstone, and went through the market, in going to which place a soldier met him, and expressing grief to see him so ill used as he had just been, offered to assist him; 'but I told him,' says George, 'the Lord's power was over all, so I walked through the people in the market, and none of them had power to touch me.' Having finished his service there he went to Swarthmore, where he found his friends sufficiently employed in dressing the wounds of those who had been hurt in the day's proceedings; and in respect to himself he says, 'My body and arms were yellow, black, and blue, with the blows and bruises I received amongst them that day.'—(KELTY'S *Early Friends*.)

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## ON YOUTH, BEAUTY, WEALTH, AND VIRTUE.

ADDRESSED TO A VERY YOUNG PERSON.

Blossom of the opening spring,  
Gentle fair one, hear me sing.  
Youth is jocund, blithe, and gay,  
Youth is fleet, and melts away.  
Beauty's lovely, fragrant, fair,  
Beauty was, and is not there.  
Wealth's a glittering, pleasing toy,  
Wealth's a fleeting, fading joy.  
Virtue learn, be early wise,  
Virtue only mounts the skies.

H 2

## JUDGMENT OF GOD IN REGARD TO WEALTH.

It is oftentimes the judgment of God upon greedy rich men, that he suffers them to push on their desires of wealth to the excess of over-reaching, grinding, or oppression, which poisons all they have gotten : so that it commonly runs away as fast, and by as bad ways, as it was heaped up together.—(PENN.)

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## VORACITY OF A SHARK.

In the year 1818, several poor men who ventured out from Christiana, in Norway, to engage in the cod fishery off that coast, perished in a storm. About a week afterwards, a large shark was caught, in the stomach of which the fishermen found several bushels of oats, and a man in a sailor's dress, with clothes made of skin, and sea-boots, but without a hat. As his features were not changed, he was recognized to be one of the persons who had perished in the tempest some days before, and the body was accordingly restored to his family for interment.

The Scripture account of Jonah's being swallowed by 'a great fish,' which the Lord prepared for that purpose (Jonah i. 17) is strikingly exemplified by the above circumstance, the only difference being, that the man so recently swallowed by the shark was either previously drowned, or could not have *lived* in

the belly of the fish, without the same miracle by which Jonah's life was preserved ; but his body was not mutilated, nor his features changed ; and it is worthy of remark, that the belly of this voracious monster contained not only the entire body of the man, but a large quantity of oats besides.

In addition to the preceding remarks, the Rev. D. Davidson observes, that 'the original word, translated *whale*, signifies any great fish.' Whales are found in the Mediterranean, where Jonah was cast away ; but they are *naturally* incapable of swallowing a man. There is, however, a species of the *shark* common in that sea, some of which are able to swallow a *man entire*. The prophet's miraculous preservation seems to have been propagated so widely as to reach even to Greece ; whence, as several learned men have observed, the writers of that country derive their story of Hercules, who is said, when shipwrecked, to have been swallowed by a fish, out of whose belly he escaped alive.—(COPE'S *Anecdotes*.)

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#### WHAT IS PRAYER?

'Tis the pure, the fervent feeling,  
Of a soul oppress'd by sin ;  
Who the sigh or tear concealing,  
Bow'd in spirit, mourns within.

Breath of Heaven—still imparted  
To the mind with anguish press'd ;  
To the poor and contrite-hearted,  
Panting for eternal rest.

Sacred flow'r, sublime devotion,  
 Cent'ring in a Saviour's will ;  
 Calming life's tempestuous ocean  
 By the mandate, ' Peace, be still !'  
 Cease, my fainting soul, to murmur,  
 Though thy comfort is withdrawn,  
 Solemn hours of midnight fervour  
 May precede a joyful morn.  
 Like the gentle sun-beam rising,  
 Gilding Nature's vernal days ;  
 Or sweet incense sacrificing,  
 Is the heart that glows with praise.

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## PIETY.

PIETY which does not sweeten a man's natural temper, may be compared to fruit good in its kind, but unripe.—(DILLWYN.)

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## WAR, THE NUMBER OF ITS VICTIMS.

THE value of human life, considered whether with reference to time or to eternity, or to both, is absolutely inestimable. But by *war* this precious treasure is lavishly squandered and irreparably lost ; and in what state can we suppose that the souls of men, who have fallen on the battle field, have appeared, unbidden, in the presence of their Maker ? This thought will acquire additional intensity, when it is remembered that the *number* of victims who have been sacrificed in *war* is ascertained to be so great, as almost to defy the capacity of the human mind to realize the mighty aggregate—the effort

resembles that of attempting to *comprehend* the magnitude of the sun, the distances of the planets, or the number of the fixed stars. The calculations of such competent authorities as Burke and Alison, in this department of history, raise the sum total to an amount which only the respectability of their names could shield from the charge of exaggeration and absurdity.

Since the creation of the world, fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow-creature—man. If this amazing number of men were to hold each other by the hand, at arm's length, they would extend over fourteen millions, five hundred and eighty-three thousand, three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell 608 times!! If we allow the weight of a man to be on an average one cwt. (and that is below the mark), we shall come to the conclusion that 6,250,000 tons of human flesh have been mangled, disfigured, gashed, and trampled under foot. The calculation will appear more striking when we state, that if only the forefingers of every one of those fourteen thousand millions of human beings were to be laid in a straight line, they would reach more than 600,000 miles *beyond* the moon; and that if a person were to undertake to count the number, allowing nineteen hours a day, and seven days to a week, at the rate of 6000 per hour, it would occupy that person 336 years. And, awful is the consideration! 350,000 pipes of human blood have been

spilt in battles ! Who would not exclaim with Bishop Hall, ' Give me the man who can devise how to save troops of men from *killing*; his name shall have room in my calendar. There is more true honour in a civic garland for the preserving of *one subject*, than in a laurel for the victory over many enemies.' - Or, with Bishop Taylor, ' If men were only subjects to Christ's law, then could they never go to *war* with each other.'

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#### PRAYER FOR PEACE.

AH ! why should *revenge* for some wrong but suspected,  
 Manceuvres of state that of honour make show,  
 Or a court ceremonial, infringed or neglected,  
 Plunge a people in blood and a kingdom in woe ?  
 O hasten, Great Father, the blest consummation,  
 When nation shall ne'er lift up sword against nation,  
 When war shall no more be the Christian's vocation,  
 When the spear shall be shiver'd, and broken the bow.

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#### THE POPE AND QUEEN ELIZABETH.

WHEN a statute was made in the reign of Elizabeth that all the people should attend the church, the Papists sent to Rome to know his pleasure. He returned for answer, ' Tell the Catholics in England to give me their *hearts*, and the Queen may take the rest.'

We cannot but applaud this shrewd reply of the Pope, which should teach us the important lesson, that without the heart all profession is vain and unstable. (COPE'S *Anecdotes*.)



POETICAL CORRESPONDENCE BETWEEN CAPT.  
MORRIS AND MARY KNOWLES.

THE following correspondence between Captain Morris, the respectable author of a collection of elegant and spirited odes on the subject of *Liberty*, and the talented Mary Knowles, can hardly be perused without the point and truthfulness of the 'picked bone' affording gratification.

The correspondence was introduced by the following note from Captain Morris—

MADAM,—When I consider that the accompanying lines are addressed to the lady who subdued that Goliath of literature, Dr. Samuel Johnson,\* I think myself scarcely justified in sending them, yet the maxims they contain seem to me unanswerable. *Johnson* was a 'great bear;' I am but a little one. You must excuse my speaking out, it is not fitting to mince the matter upon such occasions; and please to observe, I meddle only with the *men's* dress, leaving the *ladies* to draw what conclusions they may think proper concerning their own.—I am, Madam, your friend—in the refined sense of the word—and a Quaker in spirit,

THOS. MORRIS.

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A BONE FOR FRIEND MARY TO PICK.

When I once disapproved of an old-fashion'd dress,  
Friend Mary was pleased her dissent to express;

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\* Alluding to Mary Knowles's celebrated controversy with that intolerant author, upon the occasion of a young woman, an acquaintance of the Doctor's, having *apostatized* from the State Church and joined the Society of Friends, in which the great lexicographer was so completely foiled in argument by his fair opponent, that Boswell, in his 'Life of Dr. Johnson,' referring to the encounter, observes, 'I never saw the mighty lion so chafed before.'—(See *Select Miscellanies*, vol. ii. p. 90–104.)

I own, my dear Mary, it gives me much pain  
That the meek should in trifles resemble the vain.  
In Moses' seat we the Pharisees find,  
With phylacteries broad, to be seen of mankind.  
The disciple of Fox, who e'en Moses surpast,  
And of Christ's true apostles perhaps was the last,  
In these petty fancies takes after the Jew,  
And gives to appearances more than their due.  
These old-fashioned trappings I cannot admire,  
The large hems of garments must laughter inspire ;  
I love a plain dress, but hate queer antique show,  
What is't to me how Fox dressed long ago ;  
He followed the mode of the times when he preached,  
And ne'er dreamt that fashion would this age have reach'd ;  
He dress'd quite regardless of this mode or that—  
Let us covet his grace, not the shape of his hat.  
Let us not be precise when old modes yield to new,  
I despise the low faroe of St. Benedict's crew ;  
The garb of a peasant their founder put on,  
A long coat or cloak with a hood, all in one ;  
'Twas a dress well contrived to keep out wet and heat,  
And perhaps in those days might be thought very neat ;  
But in process of time, when these fashions grew old,  
The monk, like the saint, still thought fit to be cowl'd ;  
A form so grotesque, when he quitted his cell,  
Appeared like a Dodman that peeps from his shell.  
Plain manners are best, but those Christians must doat,  
Who can estimate man by the cut of his coat.  
'Tis monkish, 'tis folly, or knavish design,  
To mingle such nonsense with wisdom divine.  
If baptism by water be useless esteemed,  
And e'en the Lord's Supper superfluous be deemed ;  
If God be a Spirit, as said our bless'd Lord,  
And can but in spirit and truth be adored,  
Shall a lank head of hair, and a parasol hat,  
Thread buttons, large skirts, 'Thee and Thou,' and all that,  
Be joined with devotion, as making a part,  
And the formal in dress be the purest in heart ?  
Such trifling is sport to the wits of the schools,  
And the best of all Christians are laughed at as fools.

T. M.

## THE BONE PICKED.

Thy verses I received not long ago.  
 But though so fluently thy numbers flow,  
 Thou begg'st the question quite too much, my friend,  
 Nor does thy verse to clear discussion tend;  
 That task is left for me in my reply,  
 How often poets from conviction fly!  
 Talk not of Friar, Benedict, or Jew,  
 They're not in point, thy inference will not do;  
 For sordid aims and love of power they drest,  
 The specious Pharisee and artful Priest—  
 Quakers have nobly scorned these motives base,  
 Nor do such schemes their history disgrace;  
 Say where's the craft, the stigma of design,  
 That marks their meek, disinterested line?  
 My friend indeed has taken narrow ground,  
 These people with those false ones to confound.  
 Thou 'lov'st plain dress'—how canst thou then deride  
 A modest plainness, but from playful pride?  
 How can thy muse thus sportively enlarge,  
*When thy own sentiment annuls the charge?*

Our list of errors let me now review,  
 That they may have examination due.  
 'Hats parasol, thread buttons, long lank hair,'  
 As Quakers' dress, is not a statement fair.  
 The first, if useful, must the face o'ershade,  
 The next we wear though they of twist be made,  
 And if kind Nature choose to curl the third,  
 For hair that's lank we drop no murmuring word;  
 Why quarrel with our moderate coat skirts,  
 Should they be dock'd, like military flirts?  
 In vanity's derision we rejoice,  
 Wit's sneer, 'tis noble firmness to despise;  
 And those from piety who keep good rules,  
 Will now, as formerly, be reckoned fools.  
 Do we not read our Great Exemplar wore  
 A plainer garb than e'er was worn before?  
 Don't his apostles recommend restraints  
 In dress, as well as conduct, to the saints?  
 Behold your own priest-made baptismal vow,  
 That will not pomp or vanity allow:

The danger of the wicked world they saw,  
 Sponsors must guard the self-denying law ;  
 To gospel precepts then they paid respect,  
 Which now your 'godfathers,' so called, reject.  
 We wish to practise what you all profess—  
 Renunciation of a gaudy dress ;  
 And see with grief the apostate, mean attempt  
 To hold the tender conscience in contempt.

George Fox thou callest an apostle true,  
 Then give him what authority is due ;  
 His heart-struck converts to good works he called,  
 To be no longer by the world enthrall'd ;  
 No cut of coat or form of hat he plann'd,  
 But wished them fashion's fopperies to withstand ;  
 From wars, and oaths, and falsehood to keep clear,  
 Nor in religion e'er let gold appear ;  
 Referred them to the holy lives of those  
 First genuine Christians, ere dark Popery rose ;  
 Ere it arose to sell absolving power  
 To daring sinners at their final hour !  
 Ere the proud Pope (ah ! base example) drest  
 With gold and pearls his antichristian vest ;  
 Ere he the Scripture grammar style deranged,  
 And into plural lies chaste language changed ;  
 Waging for wealth and power his bloody wars—  
 The true church everywhere can show its scars.  
 O shepherds false ! betrayers of the fold !  
 Have not the flocks ere since been bought and sold !  
 Down to this very day the practice reigns—  
 Of hiring pastors this poor world complains ;  
 This heavy ill oppresses every nation,  
 In spite of all their boasted reformation.

Now for consistency where is thy merit ?  
 Thou say'st that thou a *Quaker art in spirit*.  
 Spirit must have a mode to manifest  
 Its latent essences, as trees are drest—  
 According as their kind, form, leaves, and fruits  
 Declare the nature of their hidden roots.  
 From thorns or thistles figs nor grapes can spring,  
 Nor does the dove desire the vulture's wing ;  
 As soon shall lambs, stung by ambition's fire,

The lion's mane and leopard's spots require,  
 As contrite, much regenerated hearts,  
 Plead for the vanities this world imparts.  
 But after all these arguments, my friend,  
 If thy strong will hereto thou scorn to bend,  
 Look in the Scriptures, for thyself research,  
 Read in the earliest pages of the church,  
 Where heavenly-minded persons showed their fruits,  
 In self-denial, shunning pride's pursuits,  
 With them compare professors now-a-days,  
 And then let Quaker-scruples meet thy praise;  
 Confess their language and their simple mode  
 Are most congenial to the Christian code.  
 Sure in the scheme of Providence appears  
 This people awed by true religious fears,  
 Who see corruption's strong, increasing tide  
 O'erwhelming every good, on every side;  
 When soul-enslaving pleasure, luxury,  
 With all its sinful waves, runs mountains high,  
 Destroying time and charity's resource,  
 And every Christian grace and duty's force,  
 Sure Quakers must, if mankind be brought back,  
 By bright example point to them the track.  
 And O! may this small city on a hill  
 By genuine goodness be distinguished still;  
 May they their standard keep, their simple sign,  
 Fairest construction of the laws Divine,  
 That so to them true pilgrims may repair,  
 Share in their scorn, their inward comforts share.

Come then, my friend, leave this degenerate age,  
 Short is life's journey in its longest stage,  
 Relinquish learned honours, wit, and fame,  
 Take up the daily cross, despise the shame,  
 Boldly for truth thy testimony bear,  
 The crown will then be thine that heavenly conquerors  
 wear. MARY KNOWLES.

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### THE TRUE LIGHT.

JESUS CHRIST is 'the light of every man that  
 cometh into the world,' John i. 9. As there is

but one sun that illuminates all bodies in the universe, so there is but one light that enlighteneth all souls. This light is Jesus Christ, the eternal Word of God. Oh, how miserably blind are all who imagine themselves wise, while they continue destitute of that wisdom which Jesus Christ inspires ! Revelation appears to them like a dream ; the gospel is preached to all ranks of people, but they comprehend it not. Its wisdom is called foolishness.

O vain and foolish world, is it in thee that we should trust ? Thou art but a mere illusion, and yet thou wouldest have us confide in thee ! We find that in possessing thee, thou hast nothing substantial wherewithal to satisfy our hearts. When thou offerest thyself to us with a smiling countenance, it occasions trouble. When everything is ready to disappear, thou presumest to promise us happiness ; but he alone is truly happy, who, by the light of Jesus Christ, discovers thy emptiness.—(ARCHBISHOP OF CAMBRAY.)

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VISIT TO PETERSBURGH BY WM. ALLEN AND  
STEPHEN GRELLET, IN 1818-19.

WM. ALLEN and Stephen Grellet, during a visit to the continent of Europe, performed in the years 1818 and 1819, arrived at Petersburg in the 11th month of the former year. The following extracts, from the journal of Wm. Allen during their sojourn at Petersburg, will be perused with interest—

John Grove

Gilbert Mollison  
(1701)

George Rooker Ben<sup>a</sup> Bealing

Isaac Lane John Wynn David Bacon

Elizabeth Horton

Lydia Lancaster

Isaac Vorys

Elizabeth





*Petersburgh, 1818—15th of 11th Month.* Dear Stephen and I held our meeting together in comfort, though we were very low under the feeling that there is much before us in this great city.

16th. Several persons called on us, among the rest, dear Daniel Wheeler and his son William, whom we were very much pleased to see; and Count Lieven, the brother of the ambassador in London. He has just lost a most amiable wife, but he is admirably supported by the consolations of religion. We were pleased and comforted in becoming acquainted with him; he engaged us to dine with him to-day, which we did. After retiring from the dining-room to take coffee, we had much free conversation on serious subjects, in which the Count's daughter and two of her young friends who came from Neufchatel, seemed much interested.

17th. Our friends the Vennings called, and conducted us to the Bible Society house, where we met our dear friend Dr. Paterson, who resides here. We went over the whole establishment, and were delighted with the arrangements which Dr. P., under the patronage and support of the Emperor and his enlightened ministers, has been enabled to make. In one room they have ten presses constantly at work on the holy Scriptures, besides two other presses in another room. They are beginning to print an edition of the Testament in common Russ, which has never been done before, though there are thirty millions of people who understand no other language. This was an idea of the Emperor's.

As more than twenty millions cannot read, the necessity of adopting a plan for schools is apparent, and Dr. Paterson is confident that it is the Emperor's wish. He says I am just come at the time, and that it seems providential ; indeed I have a uniform and increasing evidence that this is a period in my life in which I am called upon to labour, and in a manner a little out of the common track.

18th. Waited, by appointment, upon Prince Alexander Galitzin. We were conducted through several apartments to a large elegant room, where we were very kindly received by the Prince, and his confidential friend and secretary, Basil Papof. There is a good deal of vivacity in the Prince's countenance, but it is tempered with sedateness and religious feeling. We were soon sensible of that which words cannot convey, but the language is the same everywhere ; he merely took the letter of introduction from Lord Teignmouth, and, without reading it, gave it to his secretary Papof, saying that he felt (pointing to his breast) that which was a sufficient introduction. We explained to him, with the greatest openness, our motives for visiting this and other countries, which were no other than a sense of religious duty, laid upon us by the great Parent of the human family, and a strong desire to promote the general welfare of mankind ; and we solicited permission to see their public institutions, as prisons, schools, &c. He readily agreed to give us every facility, and dear Stephen then explained to

them the prison discipline of America, with which they were much interested. The conference lasted more than an hour, and was highly satisfactory—indeed it was a delightful interview. Both the Prince and his friend seemed to be men of deep piety, and to be not only intent upon doing good in their own country, but to the world.

We next went to the minister of the interior, where we also met with a cordial reception. He introduced us to his wife and family, with whom we had some interesting conversation on religious subjects; his niece, the princess Sherbetoff, was with them.

We called on Lord Cathcart, the British ambassador, who received us with respect and attention, and we afterwards went to visit the princess Sophia Mestchersky, whom we found a very superior person. She possesses excellent abilities, and much religious sensibility, and is quite alive to benevolent exertions for the good of mankind. I spoke to her on the subject of the education of the poor, and she is willing to take the lead in the female department. She says we must dine with her and discuss the whole subject, so that we are continually reminded of the text, 'I have set before thee an open door.' The Emperor esteems her highly, and in her conversation with him she speaks the truth faithfully.

We now returned to dinner with hearts full of gratitude to that great and good hand which has led us thus far.

19th. W. Venning called, and we had some serious conversation with him. He is in a very tender frame of mind, and the more I see of him, the more I love him. We dined together between five and six at Sebastian Cramer's. The style of his house is that of a nobleman. The merchants here live like princes. Nothing could exceed their kindness and attention to us; this hospitality is so general, and we are now so much known that we have numerous invitations out to dinner, but we are so anxious to get through the task assigned us by our great master, that we constantly refuse where duty does not lead us; and our aim uniformly is to go steadily forward with our work. In the variety of interesting conversation which took place during this visit, great and essential truths were introduced, and I felt renewedly convinced that, though we have to come forward on these occasions in a way trying to our feelings, yet there is a service in it which tends to good.

20th. Called upon Galakoff, the secretary of the Philanthropic Institution, and D'Junkovsky, who is at the head of the department for all public buildings, and has the superintendence of Daniel Wheeler. I find also he is a correspondent of Dr. Hanel's.

21st. Walter Venning came in, and we agreed to commence visiting institutions on 2d day; he went to make arrangements accordingly. Galakoff called with S. Lanskoï, a member of the committee of Bienfaisance; he says they have elected me a foreign member. B. Papof

came in, and we had some delightful conversation; his religious sentiments upon fundamental points appear to be exactly the same as our own.

*22d, First day.* Attended meeting in a room fitted up in D. Wheeler's house for the purpose. I was glad once more to sit down with Friends, and though low, I felt a little comfort and strength. Dined at D. Wheeler's.

*23d.* The work of visiting prisons was commenced, as proposed on this day; as the observations respecting them refer to so distant a period and were presented to the proper authorities, it is unnecessary to enter into detail. In speaking of the result of W. Venning's labours in the cause of prison discipline, Wm. Allen says, 'the efforts are incalculable.' He afterwards writes—

'Just as I had finished my notes, Walter came in with Dr. Paterson, and an excellent young man of the name of Swan, who is going out as a missionary to Siberia, and if his life be spared he seems likely to be an instrument of great usefulness; dear Stephen had some deeply interesting conversation with him. Dr. Paterson is very warm in favour of the school plan, and anxious to see it established here as a powerful auxiliary to the Bible cause. We had a very interesting evening, talking over the prospects which are now opening so widely for the spread of Divine truth in the earth.

*26th.* We went with the Vennings to dine with the minister of the interior, Karadaveloff, and were kindly received by himself and his

wife. There was a large party, amongst whom we were glad to find our friend Papof. The wife of the minister and the princess Mestchersky were sitting together, and very cordially welcomed us; we were introduced to Prince Peter Mestchersky, brother-in-law to the Princess, a pious good man, Prince and Princess Trabetskoy, of Moscow, &c. Dr. Paterson was likewise present, with many others. Papof was kind enough to place me by himself, and Prince Peter Mestchersky, who was at my other side, spoke very kindly, and seemed quite disposed to be acquainted. We had much interesting conversation during dinner, which was elegantly served up, and after sitting about an hour and a half, the company rose and went into the large drawing room, where they divided into little parties, or groups. The Princess Mestchersky made me sit by her, and entered a good deal into many points of religious doctrine, and I could perceive she had an enlightened mind on these subjects. On presenting her with my 'Thoughts,' and 'Brief Remarks,' I found that she was already in possession of them, and was translating them into common Russ.

28th. We had several interesting visitors during the day, amongst whom were d'Junkovsky, a principal officer of the Minister of the Interior. A note from Papof, communicating an invitation from the worthy Prince Galitzin, that we should pass two hours with him on 2d day, adding—'The Prince will not fail to appoint also a day for the dinner proposed by

your brother, when we can mutually point out our feelings, and communicate our ideas about subjects of Christian charity and love. May our Saviour bless all who seek his glory, and consider it their utmost felicity to be sheep of his flock, who, with the true simplicity of children, let themselves be conducted by his Holy Spirit, and employed as public instruments for the enlargement and coming of his kingdom. To Him be glory, and power, and honour, with the Eternal Father, and life-giving Spirit, one God, for ever and ever."

*30th.* Paid the visit by appointment to Prince A. Galitzin and B. Papof, which was highly satisfactory. These excellent men have right ideas, and seem quite disposed to countenance and support every practicable measure for the public good. We had much important conversation, and quite a free opportunity.

*3d of 12th Month.* Visited the great prison and courthouse to-day. A great deal has been recently done to improve the prison, and it afforded us no small degree of satisfaction.

*4th.* While we were reading our chapter after breakfast, a note arrived from the Princess Sophia Mestchersky, requesting us to call upon her between four and five o'clock this evening, in order to have some religious conversation; we accordingly went at the time proposed. It was like paying a visit to a sister and dear Christian friend. There was no company, only her husband and sister, and her family, which consists of two sons and three daughters. The

large room in which they live has a very lofty ceiling, and is just like a shrubbery. There are some fine tall trees in boxes, and very pretty trellis work, covered with a beautiful creeper from New Holland. The plants are all evergreens, and in a healthy flourishing state; among them are cages of singing birds, some of magnificent plumage.

The Princess's apartment is so large, and so much divided by shrubs and trellis work, that two or three parties might converse at the same time without interrupting each other. The Princess's sister is a pious woman; she only speaks French; the Princess, therefore, settled her with Stephen in one of the little arbours to have their conversation, whilst we were in another. There was such a precious feeling of liberty in the truth that I could converse with her on religious subjects without the least restraint, for her mind was prepared to receive what was said. We discussed many important points, and I found her a woman of deep understanding. Our conversation lasted more than two hours, and was highly satisfactory. Dear Stephen was also much comforted with the conference he had with her sister, who, he says, is a lady of deep piety and large experience. It was past eight when we took our leave of these dear Christian friends, under a sweet feeling of peace.

5th. About four o'clock we went to dine at John Venning's, to meet Prince A. Galitzin and B. Papof. The Prince gave us many



interesting anecdotes about the difficulties they were under while the French were in the country, and the marvellous interpositions of Divine providence in favour of the Emperor, and, indeed, of the world.

7th. W. Venning and I went to G. Stuckey, the Swedish Consul. We found him a very agreeable man. He told me that Count Engestrom had written to him, expressing the great satisfaction he had felt in becoming acquainted with us, and desiring the Consul to render us every assistance in his power. I told him we should have a packet for the King of Sweden in a few days; he most readily offered to send it.

8th and 9th. Occupied in visiting prisons, hospitals; the poor-house, which contains 1347, and the lunatic asylum to satisfaction.

10th. We dined to-day with the Minister of the Interior. The visit was very satisfactory. We were received with marked kindness and distinction. Dear Papof sat next to me, and we had some precious conversation during dinner. He is deep in religious experience. There was a pretty large party, and on returning to the drawing-room we had much general conversation.

William Allen writes about this time—'We have free entrance to persons in the highest stations whenever we come, and it requires ballast to keep the vessel steady. Our course would be very unsafe for any to follow, unless the great Pilot were at the helm.'

11th. Breakfasted early, in order to keep our appointment with Prince A. Galitzin and B. Papof, at nine o'clock. We were received in the most frank, open manner. The Prince asked us many questions relative to our religious society; and we freely answered them. He was pleased with our certificates, and has had a copy of them taken in Russ, admiring the good order maintained in the society in this respect.

After staying about an hour, we rose to come away; but he would not let us, and there being at length an interval of silence, dear Stephen knelt down in supplication. Before we took our leave, he returned the plans for prisons and schools, expressing a wish to have a copy of them. We called on the Princess Mestchersky and settled to spend 2d day evening with her, to talk over the plans for schools, &c. Dr. Paterson came to us in the evening.

14th. Breakfasted with our friend Venning, and then went by appointment to the minister Karadavellof, who accompanied us to the military school. The classes were exercised in their different duties, and performed admirably well. I was much gratified with seeing this prosperous attempt to establish our plan of education.

In the afternoon we went to the house of our friend Papof, who kindly offered to conduct us to the Alexander Nesky Monastery, to introduce us to the head of the Greek Church, the metropolitan Michael. When we arrived

he was standing in a large room with plain furniture, and appeared to be between fifty and sixty years of age. He wore his beard, and on his head was a high cylindrical cap, fitting close to his face, and covered with white lawn, which also hung down upon his shoulders; on the front of his cap was a cross, set with diamonds and precious stones. He had on a loose purple silk gown, with a large star on his left breast, and a small one under it; round his neck was a gold chain, and suspended from it an oval piece of enamel, with a figure upon it. He held in his hand a large string of beads, which seemed to be made of ivory, and were of different sizes. Papof first went forward and kissed his hand, and then introduced us. He received us with much mildness and respect, then seated himself, and made us sit down by him. The conversation was entirely on religious subjects, and the Metropolitan expressed himself with much candour and without the least tincture of cavilling. In reference to what are called the ordinances, he seemed to think that the main difference between us was that we took every thing in a spiritual sense; but they believed that outward ceremonies were also necessary, though they could not alone do the work, and that the substance of religion did not consist in them. He believes most fully in the operation of the Holy Spirit, and that without it none can come to the knowledge of the truth. He had tea brought for us—it was of an excellent kind, but without milk, it being

the time of their fast. The discourse was continued all the time in a very satisfactory manner, and we parted, I believe, under mutual feelings of regard and esteem.

We then went to another apartment in the same monastery to call upon the next in authority, Bishop Philaret, who presides over the whole of the education of their clergy, and is considered a very pious man. He has a fine bushy beard, and his hair, which is two or three feet long, hangs upon his shoulders—indeed, this is the case with their priests in general. The Bishop, as well as the Metropolitan, asked questions with great candour and mildness, and it was observed by one of them that the pious hermits never received the ordinances outwardly, but they did not heed them as they enjoyed the communion spiritually; however, when circumstances favoured it, they thought it a fit duty to comply with the form. We consider this a large concession; but we find that the Greek clergy are exceedingly liberal and tolerant, provided nothing is said disrespectful of *their* rites, ceremonies, and worship. It was past nine before we quitted the monastery; we took leave under some precious feeling, having spent above four hours there. Our dear friend, Papof, seemed much pleased with the interview, and we were very well satisfied with it also. We had some delightful conversation with him on our way home; we always feel much sweetness and peace when we are in his company.

16th. W. V. dined with us, and in the evening we all went in a sledge to pay a visit to the Princess Sophia Mestchersky, and show her the prison and school plans prepared for Sweden. We spent an hour or two with her very agreeably, and left the plans for her to read. W. V. returned with us to our lodgings, and staid conversing on religious subjects till very late.

17th. Stephen and I had a sledge this morning to take us to meeting. We were mercifully permitted to feel our spirits refreshed, and dear Stephen addressed us acceptably.

In the evening, Lanskoï called and brought me a handsome present from the Philanthropic Society here, of all their transactions from the first, elegantly bound.

18th. Dr. Paterson called, and we went with him to see Senator Hablitz, a great friend to the Bible cause, and was one of the first who promoted it here ; he was at one time private secretary to Prince Potempkin, under the Empress Catherine. He seems a very sensible man, is rather elderly, and has retired from the bustle of public life for some years past. We saw the room in which six persons, of whom Dr. Paterson was one, first met to form the Bible Society here. I felt much at home in his house ; his brother and son-in-law were present, and we had a good deal of interesting conversation. His son-in-law is Papof's right hand. Hablitz is quite a friend to the school cause, and I am to come and spend an evening with him to talk the matter over.

19th. We took a long walk to Count Zauboff's, to see M. Durm ; we found her at home, and saw, also, the Count and General Suchtel'n's son-in-law, who is likewise a General, and is about to set off to-morrow for Stockholm.

20th. My mind was comfortably supported during the night, and I felt at times a sweet and confirming evidence that I am in my right place. After breakfast went to meeting at D. Wheeler's. The evening was quite undisturbed by any visitors. On taking leave to retire to my own room, I remarked, 'The Master has been kind to us this evening ; let us repose in his love.'

21st. W. V. came this morning, and said they were much pleased with the opportunity we had at Hablitz's ; that a person of very considerable power in the Government wished to see us, and that he had appointed next 4th day evening. About five o'clock we went to Count Lieven's, where we met the Princess Mestchersky and the wife of Pazerovius ; we were received in the kindest manner. The Count and Stephen soon got into conversation, and I was with the Princess and her friend, both of whom speak English. The Princess wished for the plan of a school-room, and I promised to make one for her. I find she has printed and circulated as many as 90,000 tracts. We staid till past nine o'clock, and had a good deal of interesting conversation with the Count.

22d. Went to dine at Dr. Paterson's. There

was a large party, and among the rest a Moravian Bishop, and his wife, from Switzerland, who were going to Sarepta—a pious mild man ; also, a Moravian clergyman and his wife, &c. We had a pleasant time with them.

23d. W. V. dined with us, and, between four and five, we went to take up Dr. Paterson on our way to Senator Hablitz, who had invited us to meet Count Kotshuby, a person of great consequence in Russia, and who, though not in an official situation, is the Emperor's confidential adviser on political matters. The Count speaks English, is affable and pleasant, has a penetrating eye, and looks at times as if he were thinking deeply. We entered into free conversation ; but he soon turned quickly round, and asked me what our views were in coming into this country. I smiled, and told him that I felt no hesitation in returning an unequivocal answer to that question. I then informed him that our object was to find out and visit pious characters, for whatever might be their religious denomination, if they were really pious, we considered them as members of the universal church, and a part of the great Christian family ; that we felt a deep interest in the temporal and eternal welfare of our fellow-creatures universally, and therefore, as we went from place to place, we visited their public establishments—as poor-houses, schools, hospitals, and prisons ; that we did not come to see objects of mere curiosity, but to discharge what appeared to be laid on

us as a duty ; that, so far from having any interested objects in view, we had left all our own interests behind us, together with what was dearest to us in life, and should be glad to return as soon as we could feel released in our own minds. I further stated, that if, in our visits to their establishments, we found anything likely to benefit our own country, we should be glad to take it home ; or, if from our experience or information we could communicate anything likely to be useful to them, we should feel equal pleasure in doing so. With this he seemed to be much satisfied. I told him that if there were any other questions he wished to ask, we hoped that he would do it most freely. He said, No ; that his motive for making the inquiry he did was to know in what way he could be of service to us. We then went into the subject of prisons, and Stephen explained what had been done in America. I fully stated all the important bearings of the great question of education, and he advised me to put down in writing what I had said to him, and give it to Prince Galitzin ; we had much more highly interesting conversation, and about nine o'clock took our leave. The Count has fully opened the way for us to consult him whenever we are disposed.

26th. I was a good deal depressed during the day and took a walk by myself, longing for some solitary place where I could pour out my heart to the Lord.

27th. My spirits rather better this morning,



and I was comforted in reading the Psalms ; I just opened at the part where the duty of trusting in the Lord is pathetically enforced. After breakfast S. Stansfield came to us, and we held our meeting. I was a little comforted and inwardly refreshed.

28th. We went by appointment to Prince A. Galitzin, taking up our friend Papof by the way. We were received by the Prince with good cordiality and openness, and had free conversation with them for nearly two hours. The Prince says that the Emperor is expected in about a week.

Called, on our way back, upon Princess Mestchersky, who is very anxious to receive all the information I can give her on the subject of girls' schools, and I am to be with her, expressly on that subject, on 5th day evening.

30th. Some inward support under feelings of lowness. P. Galakof called, to accompany us to the institutions of the Philanthropic Society. We first went to an establishment for twelve poor, infirm, and destitute women; we then drove to a boarding-school for twenty-two girls, and visited another school for twenty-two girls. After going to see several other institutions, we returned to dinner between four and five. In the evening, Skotcherby came in with a pious young man whom he brought before, and three others ; one of them was a General, and a director of the Bible Society. We had a good deal of religious conversation, which was very satisfactory.

31st. According to an appointment made for

us by Prince A. Galitzin, we went to see the large hospital, under the patronage of the Empress Dowager. We were received with great openness, benevolence, and respect, by — de Toutolmen, a senator, who is high in government; the Baron de Wrangel also accompanied us. It is a magnificent building, with a portico supported by lofty columns in the centre. It is open day and night to all applicants who bring a passport from the police, except soldiers and domestic servants. A black board is placed at the head of each bed, on which the patient's name is neatly written in chalk, and the name of the disease in Latin. The Emperor suggested its being in that language, remarking that it would be intelligible to those to whom it was of any consequence to be known, and on many occasions, if the patients knew the nature of their disease, it might sink their spirits, and impede their recovery. This is another trait of his delicate and feeling mind. The Empress Dowager places large sums of money at the disposal of the senator, for the relief of cases of peculiar distress.

The kind attention of the senator de Toutolmen, and the Baron de Wrangel merited, and had our grateful acknowledgments. In the afternoon we went to the Princess Mestchersky's. I gave her a copy of the Abbé Gaultier's geography for her daughters, and we had much conversation about a girl's school here, upon our plan. She is earnestly bent upon having one, and has no doubt of procuring the Emperor's

sanction. In the course of the evening, a Countess and her husband came in ; the Princess's sister came down to tea, and we had a good deal of general conversation on the education of the poor, &c. Among other topics, religion was brought forward, and the Countess's husband had a good deal to say upon this point. I told him that it was one thing to talk of religion theoretically, and quite another thing to experience the operation of it in the heart, and my opinion was that the true Christian derived little benefit from going into deep mysteries, and curious points ; and that his business was more with the heart than the head. After this the Princess's husband, &c., joined us, and we had some free and agreeable conversation.

*1st Month, 1st., 1819.*—We went again to the Smolney monastery ; and visited the institution for the deaf and dumb. This is also under the patronage of the Empress Dowager. There are twenty-four boys and twenty girls ; they were all neatly clothed, and many of them had very interesting countenances. Some of the boys are taught useful trades—as tailoring, carpentering, turning, and shoemaking ; and the girls learn needlework and knitting. The rooms are spacious and in excellent order. We then went to the apartment of the *Venues de Charité*, where everything is neat in the highest degree ; indeed, the whole concern is truly magnificent. There are about twenty-eight children belonging to the widows, maintained and educated here. We went into the refectory to see them dine—

the room is above 100 yards in length, and I calculated that the company dining in it consisted of about 300 persons; it was truly a grand sight. The kitchen contains a complete apparatus to cook with steam.

Stephen went to Count Lieven's in the evening; my spirits were low, and I staid alone and read in the Bible for above an hour.

*2nd.*—We went, after breakfast, to see the institution for 'Les Enfants Trouvés,' under the patronage of the empress mother. The buildings are extremely spacious, and, if we understood rightly, contained 3000 inhabitants. All children are received who are presented for admission; and if the baptismal registers are sent with any of them, and a wish is expressed respecting the religion in which the child is to be brought up, it is educated accordingly, but if not, they are all educated in the Greek church. This conduct is liberal, and does honour to the tolerant spirit of the directors. From fifteen to twenty infants are received in a day. The apartments, beds, and everything were clean, and in the nicest order, and perfect tranquillity seemed to reign. The children are instructed in various works of industry, as well as the usual branches of learning, and kept till they are eighteen years of age.

The empress mother has this establishment under her particular care, and visits it constantly, without any notice. There is, also, an institution for 500 lying-in women, which the empress mother visits herself.

3d.—The Comforter was near ; my mind was centred, and I was favoured to put my trust and confidence in the Shepherd of Israel.

4th.—W. V. called, and says that Princess Mestchersky has obtained the consent of the wife of the minister of the interior, Karadevellot, to become president of the girls' school, and she wishes me to send her the plans without delay.

5th.—At work this morning on my memorial to the Emperor, on the subject of schools, and finished it. In the evening, Stephen and I went to Papof's, and had some interesting religious conversation with him. I gave him the letter for the Emperor, to show to Prince Galitzin.

7th.—We went to D. Wheeler's this morning, where I was refreshed in our little meeting. I have been learning some Russ to-day, and intend to devote some time to it. In the evening, Skotcherby and Markellus came in, and we had much satisfactory conversation on religion. They have very clear ideas, and seem, so far, to agree with us on every great point.

9th.—Had an appointment to visit a large cotton spinning manufactory at Alexandroski, about ten miles from Petersburg.

11th.—We received a note from Papof last evening, inviting us to be with Prince Galitzin at nine o'clock this morning ; and were cordially received by him and Papof as usual. He told us the Emperor had spoken to him about us, saying that we were his old acquaintances, and that he would appoint a time for seeing us in a few days. The Prince is cheerful and lively ;

and we had much general conversation. He gave us some remarkable accounts of poor people among the peasants in Russia. He kept us, as usual, about two hours—I say *kept us*, for, knowing the value of his time, we are careful not to intrude. We afterwards called on Princess Mestchersky, where we conversed about their committee for the girl's school.

15th.—Our friend Skotcherby called, and took us to see a pious poor widow, with six children. We had a comfortable time with them; there appeared a good deal of sweetness in the children, and their mother seems to be a sedate, religious character. We were much pleased with this visit; and afterwards went to see a poor German family, and a poor old woman.

16th.—My mind was sweetly comforted with the feeling of Divine good; Stephen was also inwardly comforted, and we were renewedly united in spirit.

17th.—At meeting this morning, I felt a precious covering over us, and my mind was humbled and contrited. Stephen said a few words on that hope which is as an anchor of the soul, and entereth into that within the veil, and on that Divine power which can preserve under every circumstance.

20th.—We went this morning to see senator Hablitz, and spent an hour with him very agreeably; thence to the Princess Mestchersky's, and sat some time with her. Returned home about two, and then went to dine with Count Lievin and his amiable family.

**23rd.**—In the evening an official request came to us from the Empress Dowager, to call upon her at the palace, at one o'clock to-morrow, on the subject of the charitable institutions under her care—she having been informed that we had visited them.

**26th.**—Went this morning to Dr. Paterson's, at the Bible house; they are loading twenty sledges with Bibles for the interior. They are to set off to-day for Teflis, on the other side of Mount Caucasus, a distance of more than 2000 miles. The same horses go all the way, under the care of two or three drivers. The Bibles are in Greek, Armenian, Persian, and other languages, and are a supply for the Bible Society at Teflis.

Stephen and I had an interview with Papof to satisfaction. He acknowledged, more fully than he had done before, the great importance of the subject of the school plans.

**27th.**—Made several calls this morning; first upon Baron Wylie, the surgeon of the Emperor, who is always his personal attendant. He is a native of Scotland, and as Thomas Clarkson had seen him at Aix-la-Chapelle, and spoken to him about us, he received us gladly. He wished me to see the hospital under his care. He seems a frank, open character.

We then went to the Princess Mestchersky; found her indisposed and under depression, on account of the affecting intelligence of the death of her daughter, but with her usual self-command and resignation. It seems that the body of the Greek clergy have taken alarm at the

publications which have appeared in favour of vital and spiritual religion; but it does not appear that the metropolitan or philaret are among the number. Under these circumstances, the Princess has suspended the printing of the tracts. Thus I am disappointed in having some of the *Thoughts and Brief Remarks* to distribute in Russ, on our journey. In speaking of our Scripture lessons, she smiled, and strongly advised patience, observing that everything went forward very slowly here. She said, in reference to the schools, that I must not leave them until I had set them agoing, or if I did, I *must* come back again.

31st.—Went in sledges to meeting, where I thought we had a comfortable time. Stephen staid to dine at D. Wheeler's, and I returned with J. D. Lewis in his sledge. Soon after I came in, Lord Cathcart sent me a parcel from Lord Strangford, containing Enoch Jacobson's account of his journey home from Stockholm to Christiana, also some statements from Phillipsen about the poor, &c. at Stockholm, and a kind note from Lord S., in which he says, 'It gives me sincere pleasure to inform you that the *stimulus* afforded by your visit here has not yet subsided, and that the King, in particular, has manifested the most praiseworthy disposition to profit by the hints which your practical experience in all good works enables you to supply.' After this, a note arrived from Papof, stating that Prince Galitzin wished to converse with us tomorrow morning, on subjects 'near our hearts.'



*2nd Month 1st.*—After breakfast, went to Prince Galitzin's, where we met Papof, and had, as usual, about two hours' conversation. He says the Emperor is desirous to see us, and regrets that circumstances have hitherto prevented his being able to appoint an interview. The Prince again related some anecdotes to us, which, as usual, were very interesting.

We made several other calls, and amongst the rest upon Lord Cathcart, who kindly offered to give us letters to the British Minister at Constantinople. He pressed us to appoint a day to dine with him, and 7th day was fixed upon. In the evening, Baron Wylie and J. D. Lewis came in.

*2d.*—W. V. went with us to the Bible House, where we took up Dr. Paterson, and went to dine with Senator Hablitz, who gave us a cordial welcome, and introduced us to several of his friends. We had very agreeable conversation.

*3d.*—Scherer, the professor of chemistry, called with an introduction from Baron Wylie.

*4th.*—Some inward comfort at meeting this morning.

*6th.*—We went after breakfast to Sir James Wylie, and he took us to see a large school on the British and Foreign plan, which has only been opened 15 days. Little did I think, when I endeavoured to impress the importance of the subject upon the mind of the Emperor when in London, that the day would come when I should see the plan in perfection at Petersburg.

We went from hence to see the hospitals for

the guards, cavalry, &c., which, under Sir James Wylie, are conducted upon the same excellent and enlightened plan as the others.

Went to dine with Lord Cathcart and his family; we were received in the kindest manner, and found Lady Cathcart a most benevolent, tender-spirited, and sensible person. We spent the evening very agreeably, and on taking leave, Lord Cathcart pressed us to come again. We talked about Bibles, schools, and various other benevolent objects.

Read our chapter as usual before going to bed.

8th.—Engaged in making extracts from the notes on prisons. Called on Count Lieven, who consulted us about the projected school of the Philanthropic Society. He explained their situation, and I am to draw up a sketch for him. Soon after our return, Galskof came in upon the same subject. (The proposed sketch was accordingly prepared, and, in the introductory remarks, William Allen observes:—‘The great object will be to endeavour to train up the pupils in sound religious principles, and to inspire them with sentiments of virtue, and with universal benevolence towards their fellow-creatures; to develop their faculties, and to form their minds to habits of industry, order, and subordination.’)

9th.—W. Venning dined with us; he and I went afterwards to Dr. Paterson, at the Bible House, where we began a selection of texts from the four Gospels, as a commencement of the Scripture Lessons. The committee consisted

of Dr. Paterson, his wife, Swan, W. Venning, and myself.\* We made great progress, and I think I never felt more peace or Divine support, in any plau or engagement than I did this evening.

10th.—We walked to the palace to pay a visit to Sir James Wylie, and spent about an hour with him. He feels the weight of having the lives of hundreds of thousands of the Emperor's subjects in his hands, and seems anxious to do all the good in his power. We next went to the military governor's, Milorodovitsch; he received us kindly, and insisted on taking us to see the Countess Potozka, whose estates lie near Cherson, and the remains of John Howard are buried near her garden. The Countess expressed much satisfaction at seeing us; she seems to be a very sensible person, and we are to send her some books. On our return, Papof's courier was waiting at the door with a letter, informing us that the Emperor desired to see us this evening at six o'clock.

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#### VISIT OF WILLIAM ALLEN AND STEPHEN GRELLET TO THE EMPEROR ALEXANDER.

In the evening (2d month, 10th, 1819), we had the carriage, and went first to our friend Papof, who kindly sent his courier with us to the palace. We were shown in at the Emperor's private door, and conducted to the private stair-

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\* S. Grellet and J. Venning afterwards joined them.

case. Here was not the least pomp ; not a single soldier on the stairs, and the servants had no sword, nor any livery or uniform. The Emperor was in a small apartment, with a sofa in it, a table, and chairs—the whole very neat and plain. He was dressed in a blue uniform, with gold epaulets ; he received us very kindly, and we were soon sensible of a renewal of those feelings which we had experienced when with him before. I believe he was quite glad to see us. After we had conversed a short time, standing, he invited us to sit down. I sat on the sofa ; the Emperor was on a chair just opposite to me, and Stephen by him ; no one was present but ourselves. He conversed with us in the openness of friendship, inquired what we had seen since our arrival, &c., and seemed to retain a lively impression of our interview in London, and of the meeting for worship which he attended when Count Lieven took me off so unexpectedly to show them the way.\* We had a most satisfactory opportunity together, in which we were renewedly convinced that the Emperor was favoured with clear views respecting the only sure foundation, and that he was sensible of something of that Divine fellowship which the sincere in heart are often permitted to experience. He loves vital religion. With regard to the works on which Daniel Wheeler is employed, he told us that it was not alone for the sake of having his land drained and

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\* See *Select Miscellanies*, vol. i. pp. 138–147.

cultivated that he formed that establishment, but in order to bring over some persons of our principles to settle there. We told him our further prospects, and he said we should be pleased with some of the people of the south; but he expressed a tender concern and sympathy for us, on hearing that we thought we might go to Constantinople.

On dear Stephen telling him of the way in which he had been led in this journey, and that, although in other countries, he had felt it his duty to have public meetings, at some of which a large number of persons were present, yet now he felt that the service lay more in conversation, and private religious intercourse with individuals, the Emperor beautifully remarked, that if we attended to the impulse of the Holy Spirit, he would keep us out of everything which might be improper or hurtful in its consequences, and would support us in the performance of our duty, whatever it might be. He asked Stephen if he were not an ecclesiastic, and finding that he was a minister, he inquired if I were one also. Stephen explained to him our views of gospel ministry, informing him that our ministers supported themselves by their industry in their outward calling.

We then spoke on the state of the hospitals, and expressed our satisfaction at the judicious arrangements of Sir James Wylie, in the medical department for the soldiers. We mentioned the state of the poor, and the pleasure we had felt in visiting the two schools for the soldiers

upon our plan; but we urged the necessity of an immediate attention to the reading lessons, forcibly stating the excellent opportunity which the school plan afforded for the introduction of lessons from the Holy Scriptures. At this he was quite animated, and said that was the very wish of his heart, and that he was taking steps to get the Scriptures read, instead of sermons, and other things of mere human invention. We told him that we had already been at work upon a selection of gospel lessons for schools, to consist solely of extracts from the Holy Scriptures. With this he seemed much pleased, and wished to have them; but we begged leave to be permitted to transmit them through our friends, Papof and Prince Galitzin, to which he assented, expressing the comfort and satisfaction he felt in having some persons about him who had vital religion at heart. We talked further on the school plan, and were convinced that whatever obstacles it might meet with from other quarters, there were none with the Emperor.

He inquired of us about prisons, and we could but express our sentiments fully upon the present system here and in our own country. When I began to speak upon this subject, he leaned over to me, and looked at me with fixed attention. I said that the general state of prisons was too much alike in all countries; that mankind had, for ages, been going on upon a system which seemed to have vengeance for its object, rather than reform—they went upon the principle of retaliation. Society had suffered an in-

jury from the criminal, and therefore it seemed to be thought right to make the criminal suffer, and that by taking similar vengeance on him others might be deterred. Now, as it was pretty generally acknowledged that this plan had universally failed, it was high time to try another, more consonant with the spirit of the Christian religion, more rational, and better adapted to human nature. We then described E. J. Fry's exertions at Newgate, and the success which appeared to have attended them; we adverted to what W. Venning had been doing upon that subject here, but forbore to press anything, as the Emperor already had the statement; the matter seemed to be near his heart. I expressed my firm conviction that what the Emperor did in his dominions would react powerfully upon England, and facilitate that reform in our prisons which the friends of humanity were so anxious to promote. We told him that we had visited all the prisons, schools, &c., in our way from Abo, and he was very desirous to have our remarks. I accordingly promised him extracts from my notes, which he said I might send immediately to him.

After some further conversation, the Emperor desired that we might have a little pause for mental retirement and inward prayer, and we had a short, but solemn time of silence. Dear Stephen at length kneeled down, and was sweetly engaged in supplication; the Emperor also knelt, and I thought Divine goodness was near us. Soon after this we took our leave,

and he shook hands with us most affectionately. As we were retiring, he turned to me, and particularly requested that, in the course of our journey, I would send him, freely, any remarks that might occur upon what we saw, which I promised to do. We were, on the whole, about two hours with him, and left him at eight o'clock. We heard, afterwards, that he drove off immediately to the Princess Mestchersky, we having told him that she had a copy of the Scripture Lessons used in our schools in England.

Independence of character, and a determination to see and judge for himself, mark the mind of the Emperor, and display real dignity.

We returned to our lodgings, deeply thankful for the inward support we had felt upon this interesting occasion, and for the evidence that the mind of the Emperor continued to be under the same precious religious feelings as formerly; but he occupies an arduous post, and is surrounded with many difficulties; may he still be graciously preserved !—(WM. ALLEN'S *Journal*.)

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FURTHER VISIT TO THE EMPEROR ALEXANDER  
BY WILLIAM ALLEN AND S. GRELLET.

PRINCE GALITZIN, in reference to the visit just detailed, said the Emperor was much pleased with the interview, and intended to have it repeated.

About a month after, by the Emperor's own appointment, W. Allen and S. Grellet paid him



a second visit. The Emperor received us, says W. Allen, in his usual sweet manner. He came in with a smiling countenance, and took us both by the hand at once. He stood talking a few minutes, and then seated us as on a former occasion.

My mind was filled with a sense of Divine good as we walked up the stairs, and the canopy of heavenly love was over us all the time. The conversation went on without restraint, as among familiar friends; at first it was general, upon serious subjects, and particularly about our departure. On his expressing his wish to keep us longer, Stephen explained the nature of our feelings, stating that if it were our Divine Master's will that we should go forward, we could not do any good by staying. The Emperor understood this, and though it was obvious that he would have been glad if we had felt at liberty to have remained, yet he encouraged us to attend to our convictions of duty.

The discourse then turned upon the new set of lessons, which we had prepared for the schools on the British system in Russia; he said they were just what was wanted, that he had been anxious to diffuse light and knowledge among the people, by the establishment of schools upon our plan, throughout his army, and he expressed his thankfulness that 'the Divine Spirit' (those were his words) had sent us here just at the critical time, to make this system a grand engine to imprint the great truths of revealed religion upon the minds of millions. We put in a word

for the poor girls, who are universally neglected here, that is, the very poorest class, and the Emperor said that his mother had told him what we had said to her upon this subject, that he certainly would attend to it, and that, yesterday, he had given orders for six schools for girls to be founded. He expressed his desire to have a school society established like the Bible Society, but earnestly wished that a member of our religious society, interested in this subject, as well as in that of prisons and the Bible cause, would come to reside in Petersburg for some time, saying that he would receive such an one with open arms. I had reason to understand what he meant, but my path is straight forward.

The conversation now turned upon Daniel Wheeler. The Emperor expressed himself much satisfied with what had been done, and said that he thought there was a change for the better in the village of Okta, where Daniel resides, since he had been there. We spoke of the disposition of lands, and the importance of endeavouring to form a middle class, so much wanted in Russia.

We then had some talk about Robert Owen and his plans, which I think was introduced in consequence of his asking what I thought of the cotton works at Alexandroski, under the protection of the Empress Mother; he seemed very much interested as I gave him the whole history of Lanark, and my reasons for having anything to do with it, and he told me that he thought I ought not to withdraw. He said he

had read a little of Robert Owen's plans, and soon saw to what they would tend, and that his opinion of them was precisely the same as ours. I related to him the circumstances of our last visit to Lanark, and gave him the only copy I had left of the *Reply*, also the *Thoughts* and *Brief Remarks*, with which he seemed quite pleased, and put them into his breast pocket.

The Emperor now told us how early he had been favoured with the touches of Divine love in his mind, though he did not know from whence they came, and was surrounded by persons entirely ignorant of these things; that he remembered crying when he was obliged to repeat forms of prayer, but that he and his brother Constantine, with whom he slept, used to pray extempore, and had comfort in it. He said that, as he grew up, these tender impressions were very much dissipated; the Empress Catherine, not being a religious character, but a *philosophe*, put him under the care of La Harpe, a very able tutor, but imbued with French principles; and here he gave us a most interesting history of himself. It was not till the year 1812 that he had read the Bible, but, as soon as he had read a little, he was eager to read more, and, he added, 'I devoured it.' He found that it bore witness to what he had felt before of the operation of the Holy Spirit in his own mind, and he then knew what it was.

The conversation next turned upon peace, and we understood, from what the Emperor said, that one reason for his keeping so large an

army is, that when the peasants who are slaves become soldiers, and afterwards receive their discharge from the army, they are free men. He is discharging great numbers, and taking others in their place, and one great object of establishing schools in the army is to prepare these men for freedom. We had some conversation on the importance of every one attending strictly to what was manifested as a duty to him in particular, and what was positively required of one, might not be of another, &c.

By this time it was getting near ten o'clock, when the Emperor said that he wished us to sit a little in silence as before, for the Great Master had promised to be with the two and the three. He observed that, even when we were separated, we might feel one another near in a spiritual union—that space related only to what was corporeal, not to spirits. This was a solemn moment, the evidence of the Divine overshadowing was clear, strong, and indisputable, and the Emperor, I was sure, felt it to be so ; it was like sitting in heavenly places in Christ Jesus. After some time, Stephen spoke most acceptably, and the Emperor, I doubt not, will long remember his communication. I needed no other evidence than my own feelings to be assured that he was much affected. I believed it right for me to offer up a supplication, but so awful did it appear that I had great difficulty in giving way ; at last, however, I rose, turned round, and knelt down ; the Emperor came to the sofa and knelt down by me, and now

strength was given me beyond what I had ever felt before, and the precious power accompanied the words.

When it was finished I paused a little, and then rose ; he rose soon afterwards, and we sat a few minutes in silence, we then prepared to take leave ; the Emperor was much affected and held us by the hand—it was a solemn parting ; he raised my hand to his lips and kissed it. I was now anxious to be gone, and moved towards the door, and after taking leave of Stephen, the Emperor went hastily into another room. We returned to our lodgings with hearts full of Divine peace ; we both agreed that this one interview was worth all that we had suffered in coming here, and all the sacrifices we have made. It is marvellous to us how, from time to time, upon all important occasions, we are favoured with wisdom and strength by our Great Master, just sufficient for the trial, though at other times we are often greatly depressed ; the work is His, and the praise is *His alone*.

In afterwards alluding to this, and the former interview, W. Allen writes—

‘The Lord’s presence, which is the crown of all, was richly with us, so that the unity and fellowship of the Spirit in the bond of peace was felt, not only when conversing upon many subjects of the highest importance, but above all in the solemn pause which we had at the close of each of the conferences. The wine of the kingdom flowed from vessel to vessel, and the power of the Lord was magnified.’

## SEVERE SUFFERINGS DURING THE AMERICAN WAR.

THE instances of hardship and oppression exercised against Friends during the American revolutionary war, were frequent. A Friend in Virginia suffered greatly for his testimony. Being drafted to stand guard over part of the army of General Burgoyne, who were prisoners in Virginia, he declined having anything to do with military proceedings. He was accordingly tried by a court-martial, and sentenced to be flogged with thirty-nine lashes. Forty stripes, however, were heavily laid on him, in the presence of several hundred spectators, with a nine-corded whip; but the Friend, though much lacerated, was supported in faithfulness; and both threats and persuasions were afterwards tried in vain, to move him from his constancy.

His faithfulness, under these severe sufferings, was thought to have been instrumental in spreading the testimony of truth. The procedure gave great disgust; and one officer laid down his commission, declaring that if innocent, conscientious men, were thus treated, he would serve in the army no longer.—(Hodgson's *Historical Memoirs*.)

## THE KEY OF DAVID.

‘THE Holy Scriptures are not to be understood but by the discoveries, teaching, and operations of that eternal Spirit from whence they came.’  
—(WILLIAM PENN.)

## AFFLICTIONS.

WHOEVER considers the manifold calamities to which mankind are exposed in the present state, must feel some emotion of sorrow. Sin has introduced great misery and universal disorder into the world. No person, however mean and obscure, or eminent and exalted, can stand invulnerable against the arrows of adversity. It is, however, the peculiar privilege of a good man, that though, alike with others, he partakes of the sufferings of humanity, yet he sees a wise hand directing every event, and rendering all subservient to a grand and glorious end. He desires to learn the noble lessons of patience and submission, while his heart glows with gratitude to Him, to whom he is indebted for every comfort he enjoys, and without whose permission he knows no evil can transpire.

Afflictions, though not blessings in themselves, yet when sanctified are productive of great good to them who are exercised thereby. Even Demetrius, a heathen, could say, 'That nothing could be more unhappy than a man who had never known affliction.' And one who was not a heathen has left it on record that it was good for him to be afflicted. Let us not therefore sink into despondency under a view of approaching difficulties, nor suffer our imaginations to dwell with horror on supposed future events. The evils and afflictions of this life, indeed, appear like rocks and precipices, rugged and barren, at a distance: but at our nearer approach we shall

find little fruitful spots, and refreshing springs, mixed with the harshness and deformities of nature. Many have had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their immortal souls.

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#### EXAMPLE.

ONE of the most effectual means of doing good, and impressing the minds of others, is by example. He who exhibits those excellencies in his life which he proclaims with his tongue, will appear the most amiable and prove the most useful. A fine genius, a retentive memory, an eloquent tongue, may be desirable; but an enlightened mind and uniform life are every way superior. Well-doing must be joined with well-thinking, in order to form the Christian, and constitute real excellence of character.

It is observed of Cæsar, that he never said to his soldiers—‘*Ite,*’ *go on*; but, ‘*Venite,*’ *come on*, or follow me. So our great Exemplar, while he commands us to duty, hath shown us the way. ‘*Follow me,*’ is the Divine injunction.

Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed, that ‘*what his brother had spoken he could do* ;’ and thus he at once gained the



cause. So, however excellent the discussion or profession of Christianity may be, the practice of it is far more so.

Lord Peterborough, more famed for wit than religion, when he lodged with Fenelon, at Cambray, was so charmed with the piety and virtue of the Archbishop, that he exclaimed at parting, 'If I stay here any longer, I shall become a Christian in spite of myself.'

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#### INFLUENCE OF NON-RESISTANCE OVER THE SAVAGE.

'AN intelligent Quaker of Cincinnati,' says G. W. Montgomery, 'related to me the following circumstance, as evidence that the principle of non-resistance possesses great influence even over the savage. During the last war, a Quaker lived among the inhabitants of a small settlement on our western frontier. When the savages commenced their desolating outbreaks, every inhabitant fled to the interior settlements, with the exception of the Quaker and his family. He determined to remain, and rely wholly upon the simple rule of disarming his enemies with entire confidence and kindness. One morning he observed, through his window, a file of savages issuing from the forest, in the direction of his house. He immediately went out and met them, and put out his hand to the leader of the party. But neither he nor the rest gave him any notice; they entered his

house, and searched it for arms, and had they found any, most probably would have murdered every member of the family. There were none, however, and they quietly partook of the provisions which he placed before them, and left him in peace. At the entrance of the forest, he observed that they stopped, and appeared to be holding a council. Soon one of their number left the rest, and came towards his dwelling on the leap. He reached the door, and fastened a simple white feather above it, and returned to his band, when they all disappeared. Ever after, that white feather saved him from the savages, for whenever a party came by and observed it, it was a sign of peace to them.'

This fact is highly interesting and instructive, but if the Friend were a true Quaker, he did not rely on the *rule of disarming his enemies with confidence and kindness*, but on that arm of everlasting power upon which he ventured himself and his all, in simple obedience to the commands of his Saviour; and his rejoicing must have been, not exultation at the success of an experiment, but humble gratitude for the unmerited providential care of him who 'numbers even the very hairs of our heads.'—(*Illustrations of Kindness.*)

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#### REVIVALS.

THIS phrase may be correctly defined, a being awakened to a concern for the soul's salvation, or to the necessity for making our 'calling and

election sure.' While it is not too much to affirm that such awakening must be the experience of all who would attain to final acceptance, the expression is usually restricted to its simultaneous manifestation in comparatively large numbers. When our Saviour taught, that 'except a man be born again, he cannot see the kingdom of God,' it was doubtless in allusion to such a revival in *individuals*—that of the Philippian jailor, for example, crying out, 'What shall I do to be saved?' Again, when we read of the multitude on a certain memorable occasion, being 'pricked in their hearts,' and uttering a similar cry, we have an instance of the same thing on an extended scale.

Among the Israelites, the 'revivals' recorded in the sacred page are numerous; they were not confined, however, to that nation, as the effect of the preaching of Jonah upon the king and people of Nineveh remarkably proves. Passing over all these, as well as any further notice of the day of Pentecost, we come to the period of the Reformation from Popery. As it appears not to have comported with the designs of infinite wisdom, to introduce the glorious gospel dispensation immediately upon the lapse of our first parents, nor yet until after the ages when the law had served its purpose of 'a schoolmaster;' so it would seem warrantable to believe, that the full light of the 'revival' of Primitive Christianity would have been too strong for the vision of captives just emerging from the long and dark gloom of the apostacy.

Like the man in the parable, who, at a certain stage in the process adopted for his restoration, 'saw men but as trees walking,' those who were foremost in the work of Reformation had also but indistinct perceptions of the spiritual nature of the gospel day; and probably from want of attention to the light which had brought them a considerable way, they stopped far short of effecting what was designed, through their instrumentality, in the hands of the supreme Head of the church. The sixteenth and seventeenth centuries are accordingly to be regarded as memorable times. There was no lack of profession; but if we except the privilege of the Scriptures being freely accessible to all who chose to read them, it is questionable if the views of the great bulk of the people were, to any great degree, more correct as to the *spiritual nature* of the Christian dispensation, than had obtained under the iron sway of Popery. The conviction to which the psalmist had been brought, when he exclaimed, 'thy commandment is exceeding broad,' seems not to have been sufficiently wrought in the minds of the earliest fathers of the Reformation; the advancement from spiritual infancy to manhood, was therefore greatly impeded.

As already observed, there was then no lack of profession; but this appears to have been too much rested in, and many, without knowing where to look, were in heaviness, and sighed for deliverance—feeling that though they had been brought out of Egypt, they were yet far

from the land of promise. Such was the state of multitudes at the time when George Fox appeared; and the readiness with which the message, entrusted to him by the great Head of the church, was received, evinced the preparation which many had been undergoing, by which their hearts proved like the good ground—the word took deep root, and, under the Divine blessing, multiplied exceedingly. The psalmist's declaration—‘deep calleth unto deep at the noise of thy waterspouts,’ seemed to have been verified in the delivery of George Fox's testimony, which proved, indeed, ‘glad tidings,’ being the very desire of many hearts—the revelation of an all-efficient power, even that of ‘the word nigh in the heart.’ It was, therefore, comparatively easy work to bring such as these hungry and thirsty ones ‘unto Christ, and to sit under his free teaching.’

Of all the ‘revivals’ on record since the apostolic times, excepting that brought about through the instrumentality of George Fox and the early Friends, it may with truth be affirmed, that they have one and all been deficient in showing how to carry on the good work which had been begun, save by inculcating the necessity for attending on what are termed ‘the means of grace;’ in other words, a dependence on outward rites and ceremonies, and on the *teachings of men*. Were the question, however, proposed—by what feature was the revival under George Fox most of all to be distinguished from others, both before his time and

since? I apprehend there can be no hesitation in agreeing that it consisted in this—a testimony to the utter nothingness of the creature, and to the supreme authority of Christ as ‘Head over all things to the church.’

This ‘revival’ was further remarkably distinguished, on the part of every one engaged in it, by the prevalence of a similar spirit to what actuated the apostles, when, to the witnesses of their works, they reprovably said, ‘How look ye on us?’ Not less conspicuous was the desire of George Fox and his fellow-labourers to direct public attention *from themselves*, in order to the fulfilment of the prediction that unto Shiloh might ‘the gathering of the people be,’ and that they might ‘*sit under his free teaching.*’ This was their constant aim, as appears to have been that of the apostles, when they thus declared, ‘We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus’ sake.’ The continual burden of our early Friends’ ministry, as ought to be the case with every true minister, was this:—‘We commend you’—not to hear this or the other *man*, however deeply skilled in Divine things, not to the performance of this or the other *work*, but ‘*We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.*’

Deeply read as our first Friends were in the school of Christ, looking, as they were accustomed to do, at the evangelical predictions, with

their fulfilment in the history and experience of the primitive believers, together with the description which Scripture gives of the members of the true church, as being 'a chosen generation,' 'a peculiar people,' 'the priests of our God,' and every individual at liberty to prophesy, they were doubtless divinely led, in reference to matters connected with worship, specially to eschew all creaturely dependence. Remembering also the declaration, 'The Lord is in his holy temple' (his redeemed people's hearts), they were further led to see the especial propriety of 'keeping silence before Him.' They did not dare, therefore, to determine, before coming together, 'wherewith they should serve the Lord,' nor whether even such as had 'received the gift' of the ministry should exercise it, unless specially qualified and required for the occasion; but, as has already been observed, in testimony to the insufficiency of the *creature*, and to the goodness and power of God, they were led into preparatory SILENCE; leaving to Him whose sole prerogative it is, what means should be employed in their public assemblies for the instruction of the people, whether through chosen instruments, or *immediately* by his own Spirit in their hearts; whether there should be any *vocal* offering, or whether, as the most acceptable engagement, they should let 'expressive *silence* muse His praise.'

We have, it is true, no precise pattern left on record of the manner of public worship among the primitive believers; the practice, however,

introduced, or, perhaps, more correctly speaking, revived by Friends, of assembling in silence, is most satisfactorily accounted for. In the absence of express information on this point in Scripture, there is abundant reason for considering this practice of SILENCE in fullest harmony with the nature of worship in all its parts, and most eminently adapted to every state in the church. It was predicted of gospel times, that the Lord would teach the people himself:—‘All thy children shall be taught of the Lord, and great shall be the peace of thy children.’ The apostle of the Gentiles testified, that his mission was ‘to turn the people from darkness to light, and from the power of Satan unto God.’ What, in the first place, is this darkness, this power of Satan; and secondly, what this light, but the two seeds—the seed of sin and that of Divine grace? Is any one so much a *child*, that this grace will not condescend to teach him? Did not the holy Redeemer say, ‘Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven?’ Is there any so *wise* as to have no more need of instruction? In proportion, perhaps, as any one entertains so good an opinion of himself, is such an one’s need of submitting to Him who yet speaketh as never man spake. Was it not also prophesied, as the blessing of the latter days, that ‘they shall not say every man to his neighbour, and every man to his brother, Know the Lord; for they shall all know me, *from the least even to the greatest!*’ And again, have we



not the precious assurance that the Divine anointing abideth with the true believer in Christ, and that he needeth not 'that any man teach' him, 'but as the same anointing teacheth' him 'of all things, and is truth, and is no lie?' It has been sometimes asserted that our assemblies partake more of silence than the Head of the church designs, but of this there are probably few competent judges. That they are not so profitable as they might be, may, however, be safely admitted. In the former case, *if a fault*, as well as in the latter, it must be that of individuals, and no way attributable, of necessity, to the practice itself. The same necessity also existing in every age for a 'preparation of heart,' in consequence of our not knowing 'what to pray for as we ought,' and this 'preparation' being 'of the Lord,' the practice of SILENT WAITING upon Him, in order that we may be so favoured, seems to point it out as peculiarly adapted for best accomplishing the great object in view. Neither is it too much to believe, that the clearer the perceptions of Christian professors become, as to the spiritual nature of worship, the more becomingly appropriate will the silent practice of the Society of Friends appear—the more generally will it come to be adopted—while it never can be superseded by a better.

In conclusion, it may be well to query, Shall we then forsake the assembling of ourselves together after this manner, because we have, through our own fault, profited less than we

might have done? Such a resolution were equivalent to saying, as Israel of old did to Moses: 'Speak thou with us; we will hear thee; but let not God speak with us, lest we die.' Would not such a choice on our part, make us justly liable to be addressed as that once highly-favoured nation was, when it was declared that 'my people have committed two evils; they have forsaken me, the fountain of living waters; and have hewn to themselves cisterns, broken cisterns, that can hold no water?' Rather may we unite in the response of those who, when our Lord in the days of his flesh said unto them, 'Will ye also go away?' replied, 'Lord, to whom shall we go? Thou hast the words of eternal life'—remembering for our encouragement, the language of the prophet, 'Return unto me, and I will return unto you.' 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.' The 'quietness' here spoken of, may be safely interpreted a state of *silent watching*, or *waiting*; and this 'confidence,' a *trusting in Divine power*. Here then we have at once the object and end of our assemblies—they are silent, in order to afford an opportunity for this trust in Divine power being begotten in us—and we thus 'wait on the Lord,' that the promise to those who do so may be realized in our experience: 'They that wait on the Lord shall renew their strength.'

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## EXTRACT FROM CASPIPINI'S LETTERS.

TELL me, thou poor purblind mortal, amidst all these changes and vicissitudes that attend thy bodily frame, what is it within thee that thinks, that reasons and reflects, and observes upon every change that passes, and continues to do so, let thy body be affected as it may? What is it that renders thee secretly dissatisfied, after thou hast amused thyself with all these fine speculations? What is it that tells thee that such and such things are good, and right, and proper to be done, and that such and such things are wrong and evil in their nature, and leading to misery; and tells thee so, let thy bodily state and temper be what it will, whether thy present humour disposes thee to obey, or neglect, its dictates.

Couldst thou read aright the volume that is unfolded in thine heart, thou wouldst find there the same language which thy Saviour speaks in his gospel, namely, 'That the kingdom of God is within thee;' that virtue, goodness, holiness, are not empty names, but that they are a real nature of heavenly extraction; that they depend not merely upon our animal sensations, but may be called forth, and brought into exercise, independent of, and superior to, them; that this heavenly nature will regulate, control, and direct, the several passions or appetites of thine earthly part; that whether thy temper be gentle or violent, meek or wrathful, kind and tender, or sour and morose, this blessed principle, if

attended to and obeyed, will make both its good and its evil turn to thine advantage.

It will overcome all that is harsh, peevish, and discontented, within thee ; and will give an heavenly tincture, virtue, and efficacy to thine earthly meekness, tenderness, and love.

It will teach thee to look above nature, above instinct, above reason, for that which is to set nature, instinct, and reason right ; it will satisfy thee of the truth and authority of the Bible revelation, and teach thee to consider thyself and all mankind, not only as the children of Adam, but as sons of God, in Christ, only to be redeemed out of their present bondage by means of that communication, which the Redeemer himself hath opened between earth and heaven—betwixt our fallen spirits and his own spirit of love.

From these few observations, for which I beg your candid attention and indulgence, I think you cannot but conclude with me, that virtue, goodness, or holiness, do not consist in a mere external decency of behaviour ; that they do not consist in, nor are they regulated merely by, our bodily feelings, but they are the gift of God in Christ, and to be received by the spirit of prayer into our hearts.

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#### VALUE OF TIME.

QUEEN ELIZABETH is said to have exclaimed during her last illness, ‘ O ! time, time, a world of wealth for a moment of time.’

## UNCHRISTIAN TREATMENT OF THE EARLY FRIENDS.

HUMPHREY SMITH was an early convert to Quakerism, and suffered much persecution in consequence. About the year 1654, he and some others were confined in a place so horrid, that a description of it is almost an offence to decency; and the stench of which in consequence was sometimes so strong into the street, that people could not endure to stand by the only aperture which they had for air, there being no fire place. This was a hole four inches wide, and at this they had to take in their food, and their straw to lie upon. The length of this hole he does not mention, but it must have been but short, as the light it admitted was so little as to make it needful for them to burn a candle every day when they could get it.

The cruelty with which they were treated in other respects was not less unchristian. Their bedding, by order of the Mayor, had been taken from them: a Friend who once was sent to him, to petition for liberty to take the soil and filth out of the dungeon, not only had his request denied, but the Mayor sent for a constable to put the Friend into the stocks who made the request. In many other instances the Mayor and jailer evinced their cruel and persecuting dispositions.

How incalculably are we of the present day indebted to such faithful sufferers for that relief and freedom which Divine Providence

now permits us to enjoy, purchased by their sufferings even unto death !

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#### RELIANCE ON PROVIDENCE.

'AFTER I had finished my concerns in England,' says Thomas Chalkley, 'I embarked in the sloop *Dove*, for Philadelphia, she being consigned to me in this and the former voyage. It being often calm, with small winds, our provisions grew very scanty. We were about twelve persons in the vessel, and but one piece of beef left in the barrel ; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions ; and the wind being still against us, they murmured more and more, and, at last, against me in particular, because the vessel and cargo were under my care ; so that my inward exercise was great about it ; for neither myself nor any in the vessel imagined we should be half so long as we were on the voyage ; but since it was so, I seriously considered the matter, and to stop their murmuring, I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, 'God bless you, I will not eat any of you.' Another said he would die before he would eat any of me ; and so said several. I can truly say, at that time my life was not dear to me,

and that I was serious and ingenuous in my proposition ; and as I was leaning over the side of the vessel, thoughtfully considering my proposal to the company, and looking in my mind to Him that made me, a very large dolphin came up towards the surface of the water, and looked me in the face ; and I called to the people to put a hook into the sea and take him, ' For here is one come to redeem me,' said I unto them ; so they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself ; I think he was about six feet, and the largest that ever I saw. This plainly showed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Providence, and murmured no more. We caught enough to eat plentifully of until we got into the capes of Delaware. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm, which, in a particular manner, did preserve us safe to our destined port. Blessed be his great and glorious name, through Christ, for ever !'

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#### SUPERSTITION.

AUS LOCUTUS was the name of a god among the Romans, who was deified on the occasion following:—M. Ceditius, a plebeian, informed the tribunes that, passing through the new street in the night, he heard a voice, more than human, near the temple of Vesta, which gave

the Romans notice that the Gauls were coming against Rome ; but this information being neglected, on account of the meanness of the person, they suffered very much from that invasion ; wherefore, to expiate the offence, they erected a temple in a new street to this fancied deity, by the advice of Camillus their deliverer.

We may occasionally derive lessons of instruction even from the superstitions of the heathen. Here was a supposed information from heaven slighted, and slighted because of the meanness of the reporter of it. Public miseries ensued ; and when these were at length surmounted, a penitent disposition is displayed, and Divine honour paid to the fancied being whose counsel had been neglected.

How often have *we* refused to hear *Him* that speaketh from heaven ! ‘ we would none of his counsel, and despised his reproof ! ’ And how often have we severely suffered by our unbelief ! Christians, let the heathen reprove you, and teach you penitence ; and henceforth pay double honour to your heavenly Teacher—your true *Aius Locutus* !—(BUCK’S *Anecdotes*.)

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#### PROPHETIC WARNING.

IN 1665, William Edmundson went from his own home to Londonderry, impressed with a deep sense of an awful message which he had to deliver to the inhabitants of that city. This was a solemn warning to ‘repent, or the Lord



would bring a scourge over them, and scale their walls without a ladder.' He placed a paper to this import on their gates, and walked through the streets with this denunciation, which struck the hearts of many who heard him with awe and terror; and though he was examined by the civil and ecclesiastical authorities, he left the city without being imprisoned. The people of Londonderry afterwards remembered this warning, when the siege which that city sustained reduced them to the dreadful extremities of famine. — (LEADBEATER'S *Biographical Narratives*.)

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#### DUELS.

THE fighting of duels proves the sad depravity of the times, and of the little sense men have of another world. 'If every one,' says Addison, 'that fought a duel were to stand in the pillory, it would quickly lessen the number of these men of imaginary honour, and put an end to so absurd a practice.'

'When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished; but when the dictates of honour are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving wrong ambitions and false ideas of what is good and laudable, and should, therefore, be exploded by all governments, and driven out as the bane and plague of human society.'

Gaston, Marquis de Renty, an illustrious nobleman having a command in the French army had the misfortune to receive a challenge from a person of distinction in the same service. The Marquis returned for answer, that 'he was ready to convince the gentleman that he was in the wrong ; or if he could not convince him, was as ready to ask his pardon.' The other, not satisfied with this reply, insisted upon his meeting him with the sword. To which the Marquis sent this answer, that 'he was resolved not to do it, since God and his king had forbidden it ; otherwise he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God and his displeasure ; that he should go every day about his usual business, and if he did assault him, he would make him repent it.' The angry man, not able to provoke the Marquis to a duel, and meeting him one day by chance, drew his sword and attacked him. The Marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly Christian nobleman show the difference betwixt a brutish and a Christian courage ; for, leading them to his tent, he refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be restored to them ; then dismissed them with Christian and friendly advice, and was never heard to mention the affair afterwards, even to his nearest friends. It was an usual saying

with this great man, that 'there was more true courage and generosity in bearing and forgiving an injury for the love of God, than in requiting it with another; in suffering rather than revenging, because the thing was really more difficult.' Adding, 'that bulls and bears had courage enough, but it was brutal courage; whereas that of men should be such as become rational beings and Christians.'

Two persons happening to quarrel at a tavern, one of them, a man of a hasty disposition, insisted that the other should fight him next morning. The challenge was accepted, on condition that they should breakfast together at the house of the person challenged, previous to their going to the field. When the challenger came in the morning, according to appointment, he found every preparation made for breakfast, and his friend, with his wife and children, ready to receive him. Their repast being ended, and the family withdrawn, without the least intimation of their purpose having transpired, the challenger asked the other if he was ready to attend?—'No, Sir,' said he, 'not till we are more on a par—that amiable woman, and those six lovely children, who just now breakfasted with us, depend, under Providence, on my life for subsistence; and, till you can stake something equal, in my estimation, to the welfare of seven persons dearer to me than the apple of my eye, I cannot think we are equally matched.' '*We are not indeed!*' replied the

other, giving him his hand. These two persons became firmer friends than ever.

The Romans, the bravest men that ever ruled the world, gave no encouragement to the practice of duelling. They thought there was more honour in passing by an affront, than resenting it; especially in so outrageous a manner. The highest point of honour among them was the saving the life of a fellow-citizen; and shall Christians, whose very characteristic is a forgiving, benevolent temper, become more savage than heathens, by encouraging such barbarous encounters?—(BUCK'S *Anecdotes*.)

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REMARKS RESPECTING THE SOCIETY OF  
FRIENDS, BY A PERSON NOT A MEMBER OF  
THE SOCIETY.

‘In observing the dealings of Providence towards the human race, we generally discover that the most important consequences have resulted from what, in common estimation, are considered as very inefficient causes; and that material revolutions have been effected in the moral and religious condition of mankind, by the instrumentality of persons whom the greater part of their fellow-creatures account to be mean and insignificant.

‘Perhaps there are few instances in which this is more obvious, than in the rise and progress of the Society of Friends—a community, which,

devoid of any advantages on the side of worldly power, were enabled, under the severest pressure of the persecuting spirit of the times, not merely to stand their ground, but to substantiate themselves into a body, which, as to its principles, may justly challenge the world to produce any more truly in accordance with the pure and meek religion of the holy Jesus.'

We are indebted to the writer of the foregoing remarks, for an interesting work, entitled, '*Early days in the Society of Friends, exemplifying the obedience of faith in some of its first members,*' which forms a valuable epitome of the lives of some of our early Friends, in connection with whom many remarkable incidents are presented to view, in a pleasing and attractive form. In the introductory chapter to this work, the writer speaks as follows respecting the early Friends :—

'Assuredly, if they had not well known in whom they had believed, they had been of all men, not only the most miserable, but also the most foolish and besotted ; seeing how great a sacrifice, not only of those things which the world esteems, but even of such as it is considered amiable and wise to respect, they were well contented to make, in order to preserve inviolate their principles of faith.'

'A man may endure much in the service of error, when his sufferings lead to aggrandize him in the eyes of his fellow-creatures ; but *willingly* "to become a fool, and to be made the off-scouring of all things," can only be the result

of a sincere fellowship in the Spirit, and in the sufferings of a lowly-minded Lord and Saviour.'  
—(M. A. KELTY.)

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### THE GRAVE NOT A PLACE OF REST.

THE grave is not a place of rest,  
As unbelievers teach ;  
Where grief can never win a tear,  
Nor sorrow ever reach.

The eye that shed the tear is closed,  
The heaving breast is cold ;  
But that which suffers and enjoys,  
No narrow grave can hold.

The mouldering earth and hungry worm  
The dust they lent may claim,  
But the enduring spirit lives  
Eternally the same.

C. FAY.

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### THE LIBERTY OF GOSPEL MINISTRY EXEMPLIFIED, IN A SHORT ACCOUNT OF THOMAS AND JANE COLLEY.

THOMAS COLLEY was a native of the village of Smeaton, near Pontefract, where he was born in 1742. Of his early life little more is known than that he was educated in the principles of the Episcopal Church. While residing at Sheffield as an apprentice, he became awakened to a sense of the sinfulness of sin, and to his need of a Saviour, and associated himself with some pious people, among whom he subsequently became a preacher.

He married in 1764, and his wife proved a true help-meet to him, both in things temporal and spiritual. She had been led to compare closely with the doctrines of the New Testament, the practices which are common amongst most denominations of Christians, and some of these she had perceived were not in accordance with the precepts of Christ and his apostles.

It was customary among the people with whom her husband was associated, to make a collection at the conclusion of their meetings, and to hand it to the preacher; and on one occasion, when he returned home after preaching, and extended his hand to give her a small sum which he had received in this way, she drew back her hand, and addressed him thus:—  
“Thomas, is it the gospel you have been preaching? If it be, the command is, ‘Freely ye have received, freely give;’ but if it be not the gospel, then how could you take money for pretending to preach that which you have not preached?”

This address made a deep impression on the mind of Thomas Colley: he became greatly burdened in spirit, under the conviction that he had acted in a way which was contrary to the precept of his Lord and Master, and he felt restrained from preaching again in the same manner. In the forenoon of the First-day of the following week, about the time at which people were going to their various places of worship, he went out, thinking that he would go to some one of these places, but unresolved

as to which. In proceeding along the streets, he noticed some persons belonging to the Society of Friends going to their meeting, and came to the conclusion that he would follow them ; for having understood that their meetings were often held in silence, he thought that he should find a quiet opportunity of reflecting upon those subjects which now weighed so heavily upon his spirit.

Soon after taking his seat in this meeting, with his mind turned to the Lord, and desiring to be given to see what was in accordance with the Divine will, he became sensible of the influence of the Holy Spirit bringing a feeling of solemnity over the congregation, under which his own mind was reverently bowed before the God of heaven and earth, and greatly contrited. His understanding became at this time much more clearly enlightened than it had previously been, to perceive the nature of that worship of the Father which is in spirit and in truth, and to apprehend the accordance of the practice of silent waiting upon God in religious assemblies, with this true gospel worship ; and he came to the conclusion that in whatever manner others might assemble to worship God, the way in which he should be enabled most acceptably to perform this solemn duty was that adopted by the Society of Friends.

Jane Colley soon joined her husband in attending the meetings of Friends ; and as their attention was directed to the state of their own hearts before the Lord, and 'to feeling after



him, if haply they might find him,' they found these occasions blessed to their souls; their strength in the Lord was renewed, and they witnessed the promise of Christ respecting the Holy Spirit, 'He shall take of mine and shall show it unto you,' more abundantly fulfilled in their experience. They were received into membership with Friends in 1766.

As Thos. Colley bore patiently the baptisms of the Holy Spirit, by which he was made sensible of his helplessness to perform the Divine will in his own strength, and was brought to trust in the Lord alone, he grew in grace, and, in process of time, he felt constrained by the love of Christ to speak as a minister of the gospel in the meetings of Friends. His first communication in this line of service was in the year 1768. Being careful, in humility and watchfulness, to occupy the talents committed to him, his services were acceptable and edifying, and, in due time, he was acknowledged by his Friends as one of their approved ministers. Not long after this, he felt himself called upon, by Him who 'putteth forth his own sheep and goeth before them,' to travel in the service of the gospel, and way was made for him in the discharge of this duty, according to the good order established among the Society of Friends, by which their ministers, though not receiving any pecuniary remuneration for preaching the gospel, but conscientiously adhering to the precept, 'Freely ye have received, freely give,' are, nevertheless, carefully provided for in re-

gard to travelling and other needful expenses while from home in the service of the gospel.

As the Society does not restrict the services of its ministers to any particular places, but when those who are approved amongst them believe themselves called upon to particular services, and bring the subject before their Monthly meetings, which are held for the care of their congregations, these meetings weightily deliberate upon such subjects before the Lord; and if they feel unity with the ministers in regard to the service they have in prospect, they give them certificates of their unity, and set them at liberty to proceed in the performance of their apprehended duty. In this way, Thomas Colley performed many journeys in Great Britain, Ireland, and some more distant countries, with the concurrence of that church with which he had become united.

In 1779, in company with his friend Philip Madin, an elder also of Sheffield, he paid a religious visit in the island of Barbadoes, and in a few of the other British West India Islands. Being favoured to return home in safety, he penned the following reflections:—‘Under a grateful remembrance of the many favours of the Almighty, graciously extended to us through the course of this long and perilous journey, in preserving us in the midst of a raging and tumultuous war, in opening our way in the service in which we were engaged, and affording ability and strength to discharge the duty of the day, our spirits are humbly bowed in deep

reverence and thankfulness to the Father and Fountain of all our mercies.'

A few years after his return from this voyage, he again left his near connections, and travelled extensively in North America, where his gospel labours were well received, and made a deep and instructive impression on the minds of many of those whom he visited; for he was eminently qualified to set forth the blessings of salvation through our Lord Jesus Christ, who came as the light of the world, and offered himself as a sacrifice for the sins of mankind; and to turn the attention of his hearers to the teachings of the Holy Spirit, in the secret of the soul; in order that they might not only know this blessed Teacher as a witness against sin, but as the Comforter of those who, being reconciled unto God through the death of his Son, follow him in the regeneration.

In reference to one of his visits to London, he writes: 'I have laboured many weeks in this populous place, visited all the meetings [of Friends] in this city, and most of them on First-days, and have had public meetings in all their meeting-houses, and in many other places. In this service, I may with reverence acknowledge, that the Lord has been near, and has fulfilled his ancient promise, 'As the day, so shall thy strength be.' The meetings have generally been large; neither unfavourable weather, nor snow on the ground, have prevented people from attending them; and that living power, which is both ancient and new,

has been the crown and diadem of our religious assemblies.' \*

When not engaged in religious service, this devoted man was diligent in attention to his business, which was that of a cutler ; herein following the example of the apostles, and especially that recorded of Paul, who laboured with his own hands as a tent-maker, and thus ministered not only to his own necessities, but to the necessities of those who were with him, 'that he might make the gospel of Christ without charge.' †

In 1810, Thomas Colley's health began to decline, and he said to one of his friends, 'I have, for a considerable time, apprehended I should have a lingering illness, and have never desired it might be otherwise. I do not, as some have done, wish for a sudden removal, as I think Divine providence, as well as Divine grace, is as much manifested in times of sickness as in times of health. It now yields me great consolation that I worked while health and ability were afforded. I now see but little to be done. It is cause of great satisfaction that I was enabled to pay my last religious visit

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\* The meetings styled in this paragraph 'public meetings,' were meetings for worship held by public notice, such as are frequently held at the particular request of ministers of the Society of Friends, when they feel it their duty to engage in such service ; but, notwithstanding such meetings are sometimes held by public notice, all the meetings for worship of the Society are open to the public at all times.

† Acts xviii. 3 ; xx. 33, 34, 35 ; 1 Cor. iv. 12.

in London.' In the meeting at Sheffield, at this period of his life, he spoke with increasing frequency both in testimony and in supplication; manifesting with clearness, and in the power and love of the gospel, as a father in the church of Christ, that he longed, with increasing solicitude, for the spiritual progress of those amongst whom he had long and faithfully laboured.

In the 7th month, 1811, he was seized with violent illness, which he expected to survive only a few days; but, being a little revived, he said to a friend who visited him, 'I am a poor weak creature, uncertain how this attack may terminate, nor am I anxious about it;' and, referring to his labours as a minister, he added, 'For some time past I have been concerned to use the strength afforded, in discharging manifested duties, and, on retrospect, I do not see one religious duty or service left undone.'

After this he gradually declined, and, in the 6th month, 1812, he became very weak. On the 10th, when one of his friends who had called on him was about to take his leave, having to attend the meeting of Ministers and Elders that evening, he said with a calm and expressive countenance, 'The Lord bless thee; and may he be with you in all your movements in the promotion of his work.' Then referring to his own situation, he added, 'How long the taper may glimmer in the socket is uncertain: I think it will not be long. My love to Friends. Farewell!'

He spoke but little after this, but appeared to be patiently waiting the summons to join the 'innumerable multitude who have washed their robes, and made them white in the blood of the Lamb;' and on the 12th of 6th month he expired, in the 70th year of his age, having been a minister 44 years.

Jane Colley survived her husband about seven years: she was one of the many evidences which have occurred in the Society of Friends, that where the restrictions of man do not interfere with the work of the Lord, he still continues to fulfil that prediction of the prophet Joel, respecting the preaching of women, to which the apostle Peter referred on the day of Pentecost: 'And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh; and your sons and your *daughters* shall prophesy;' 'and on my servants and on my *hand-maidens* I will pour out in those days of my Spirit, and they shall prophesy.' She became a minister in 1779. Her labours were edifying to her friends, but were chiefly confined to the meeting to which she belonged. While health permitted, she attended diligently to her husband's business when he was absent on religious service, but during many of her latter years she was confined to her room by a painful disease. In this season of trial she testified that her love for her friends, and for the prosperity of truth and righteousness, was amongst her greatest comforts in life; and that she was mercifully favoured with an undoubted

evidence, that a place of rest and peace with her Saviour would be allotted her in his eternal kingdom. A few hours before her death, which occurred when she was about 77 years of age, she said, 'My sufferings are very great; but in the end all will be well;' and soon after, putting up the prayer—'Holy Father, if consistent with thy will, grant me a release and take me to thyself,' her spirit quitted its tenement of clay, to join the glorious company in heaven, in everlasting praises to Him who died for them, whom not having seen on earth they loved, and in whom believing they rejoiced with joy unspeakable, and full of glory.

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### GOSPEL ORDER,

OR THE ORIGINAL FORM OF CHRISTIAN PUBLIC WORSHIP.

A most important point to ascertain,  
 And, sought aright, the search will not be vain,  
 Is how we most acceptably may pay  
 Devotion's tribute in this gospel day.  
 When for this solemn purpose we unite,  
 What rule should be observ'd to guide us right?  
 May we presumptuously at once proceed  
 To preach, or pray, or render praise's meed?  
 Or wait with patience till the mandate's given,  
 In fresh instructions, by the Lord, from heaven?  
 Lest we endanger his important cause,  
 Until assur'd, it will be well to pause.

Say what the order by the Scripture taught,  
 When in a church capacity we're brought?

Is it that one, by erring men thought best,  
 Placed high above, excluding all the rest,  
 In formal exercises, conned before—  
 Deliver oracles, or God adore?

Will not such work of man, whate'er its merit,  
Retard God's work within, or quench the Spirit?

The genuine order is described by Paul  
To Christian churches, and enjoined on all:—  
That any member of the church may preach,  
Christ, by his Spirit, giving power to teach.  
The right of two or three to speak is clear,  
The others judge, by course, of what they hear;  
The first to hold his peace, when ought reveal'd  
To one that sitteth by is not conceal'd,  
But in true Christian liberty made known,  
For all may preach, he says, and one by one;  
The least and greatest thus within the fold,  
Each, as he needs, instructed or consol'd;  
Nor does this freedom to confusion tend,  
The prophets' spirits to the prophets bend.

When Christians practise in this simple way,  
Enjoin'd to them in apostolic day,  
If one unlearn'd, or does not yet believe,  
Come in, he may the light of Christ perceive,  
And find the secrets of his heart reveal'd,  
And, judged of all, may to conviction yield,  
Confess the truth he had not felt before,  
And in humility our God adore.

When we commemorate with one accord,  
And worship, aided by our risen Lord,  
This is the order that the Scriptures teach  
To Christians, rightly taught to pray or preach.

### THE ROBBER AND CONQUEROR.

( ALEXANDER the Great demanded of a pirate  
whom he had taken, by what right he infested  
the seas? 'By the same right,' replied he,  
'that Alexander enslaves the world. But I  
am called a robber because I have only one  
small vessel; and he is styled a conqueror be-  
cause he commands great fleets and armies.'

*et cetera*



We too often judge of men by the splendour, and not by the merit of their actions.

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## REMARKS ON WAR.

VOLTAIRE describes a belligerent army as 'ten thousand *assassins*, practising rapine and murder according to discipline.' Which, however, is saying no more than what is asserted, less offensively, by a clergyman of the Church of England in a recent published address—'Falsehood, lewdness, rapine, sabbath-breaking, murder, are all consequences of war.' He adds, 'A single campaign does more harm to the morals of a people than years of virtuous teaching can remedy.' Napoleon was wont to say, 'The worse the man, the better the soldier;' a military aphorism akin to the remark ascribed to our Duke of Wellington—that 'a conscientious Christian has no business in the army.'

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## A CASE OF EXCESSIVE SUFFERING.

IN 1658, Robert Minter, of Elmeston Court, in Kent, because for conscience sake he could not pay tithes, had taken from him by Alexander Bradley, Priest, as follows:—

	£	s.	d.
21 lambs and 3 sheep, . . . . .	6	0	0
30 hogs and pigs, . . . . .	12	10	0
5 calves, . . . . .	3	10	0
10 seames of wheat, . . . . .	20	0	0
12 bushels of wheat, . . . . .	2	16	0
	P 2		

3 bushels of barley, . . . . .	0	7	6
13 sacks, . . . . .	0	13	0
150 lb. weight of hops, . . . . .	6	0	0
1 feather-bed, bedstead, curtains, vallance, &c.,	10	0	0
1 feather-bed, bolster, and pillow, . . . . .	2	10	0
1 pair curtains, vallance, cords, rods, &c.,	1	0	0
3 blankets and 2 coverlids, . . . . .	2	0	0
2 pair pillow-bearers and 10 pair sheets, . . . . .	5	8	0
6 towels and 5 table-cloths, . . . . .	0	18	0
21 pieces of pewter, . . . . .	2	5	0
3 spoons, worth . . . . .	0	6	0
4 brass kettles, a furnace, and pan, . . . . .	2	16	0
4 shifts and 1 trunk, . . . . .	1	5	0
12 trenchers, 3 forms, 2 tables, . . . . .	1	10	0
3 milk-pails, . . . . .	0	10	0
1 spade, 1 fork, 1 mattock, . . . . .	0	5	6
5 horses' harness, . . . . .	2	0	0
1 pillion and cloth, . . . . .	0	9	0
19 changes, . . . . .	2	18	6
Infant's bed and clothing, . . . . .	1	8	6
8 double neckcloths, 4 pair sleeves, and 3 caps,	0	4	11
6 charquers, 32 pieces of small linen, . . . . .	0	10	0
4 blankets, 1 mantle, 3 shirts, 2 biggins, . . . . .	1	2	0
4 double cross clothes for a woman, 4 double cross clothes for a child's first suit, and 2 beds, . . . . .	0	6	10
1 swathe-band, 1 back-band, 2 double bibs, 1 veil, 3 pin-cushions, 1000 pins, and a night waistcoat, . . . . .			
Total, . . . . .	£93	16	5

Also half a cheese; and the priest's company drank strong drink till some of them were intoxicated.

### NO END JUSTIFIES EVIL.

No end can justify the sacrifice of a principle, nor was a crime ever necessary in the course of human affairs.—(ROSCOE.)

## PRAYER.

It is of much importance to cultivate secret devotion and ejaculatory prayer. When mercies are unexpectedly vouchsafed ; when dangers are suddenly averted ; when temptations spring up, and vain thoughts occur as in a moment—he who possesses the spirit of prayer can look up, though he may be unable to bend the knee. He may be in the senate or on the exchange, in the workshop or in the field, it matters not, for God is there ; to Him he can lift his heart, and, without moving his lips, implore his aid. Sometimes the mechanic cannot command his retreat, nor the maid-servant secure her hour ; how valuable to such is secret prayer ; it keeps the mind in constant communion with God, and dependence upon him ; it secures continued supplies of Divine influence ; it shuts out injurious thoughts, and brings the antidote to bear on the evil as soon as it occurs.—(*Congregational Magazine.*)

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## THE HOLY SPIRIT.

It is the office of the Holy Spirit to testify of Christ, to enlighten the understanding, sanctify the affections, and comfort the heart.

The Holy Spirit is compared to the wind or air, which is necessary to life and health ; to water, which cleanses, refreshes, and fertilizes ; to fire, which warms, melts, and refines.

P 3

## TANER COSTARD.

TANER COSTARD, son of John and Ruth Costard, of Amersham, was of an innocent conversation, dutiful and affectionate to his parents, religiously inclined from his infancy, and took great delight in reading the Holy Scriptures, especially the New Testament.

He lived with his grandfather, and was brought up by him in his practice, being a physician; and though not in profession with Friends, yet this young man came to receive the holy truths professed by them, and to experience their work in his heart, as appears from what he wrote in the time of his weakness, and what he expressed to his mother near his end, as here related.

He wrote the following thankful acknowledgment of the many mercies he received, and of the gracious dealings of the Lord with him—

The dead, O Lord, thee cannot praise ;  
But 'tis the living, they  
Whom thou hast quickened, and dost raise  
To walk thy holy way.

Thy name they praise and magnify,  
As doth my soul with joy ;  
Joy which is fix'd on thee on high,  
In which there is no cloy.

I'll bless thy name, O God of love ;  
Nor will I cease to own,  
How on my heart thou first didst move,  
And made thy mercies known.

Whilst yet a stranger to thy ways,  
Thou often didst appear,  
And in my early, tender days,  
Reveal'd thy presence near.

And when I knew thee not, yet felt  
Thy secret touches nigh,  
How hast thou made my heart to melt,  
And rais'd a secret cry,

That thou would'st unto me make known  
Thy saving truth and way,  
And that when thou thy ways hadst shown  
I might not go astray ;

But that my infant feet might tread  
Thy way of life and light,  
Taught by thy grace, and thereby led  
In it to take delight.

Thou heard'st my secret breathings, Lord,  
And by degrees didst show  
What I should shun, with what accord,  
And what thou'dst have me do.

And when aside I have been drawn,  
And swerv'd from thy command,  
Thou thy paternal love hast shown  
By a chastising hand.

For every son that thou dost love,  
Thou also dost chastise ;  
That so thou mayst obedience move,  
And teach to be more wise.

When I returned have to thee  
With all my heart and might,  
Thou hast not gracious fail'd to be,  
Or hid thy precious light.

And when on every side beset,  
In raging tempests tost,  
Though try'd, thou didst me not forget,  
Or suffer to be lost.

Thou hast rebuk'd the winds, and they  
At thy command were still ;  
Satan himself did thee obey,  
As subject to thy will.

And though (that thou might'st make it known  
How sin displeaseth thee)  
Thou hast thy just displeasure shown,  
And hid thy face from me.

Thou hast appeared to give relief  
When most disconsolate,  
I droop'd beneath my pain and grief,  
And mourn'd my wretched state.

Even unto this very day  
Thy mercies have been shown,  
And thy assistance in that way  
Thou hast to me made known.

When pain and sickness have assail'd,  
Thou hast not me forsook ;  
The enemy has not prevail'd,  
Who would my faith have shook.

Therefore with praise my heart is full,  
My mouth is open'd too,  
What thou for me hast done, to tell,  
What thou for thine canst do.

Thou that didst underneath sustain  
In time of greatest need—  
Who dost and wilt thy own maintain,  
And bless thy precious seed—

Thou art the God whom I adore,  
O ever-gracious Lord !  
Me to preserve I thee implore,  
O keep me by thy word !

Another time before he died, being somewhat recovered, he wrote as follows—

Now in my sickness I could see  
 It was the effect of love to me,  
 That it was love, and love most true,  
 That was my great physician too.

I saw and felt a hand to move  
 Of great compassion, greatest love ;  
 Love which can never be express'd,  
 Nor ever be enough confess'd.

And now if death should take away  
 Life from this painful lump of clay,  
 'Twould be the effect of love to me,  
 From further pain and danger free.

If still existence here I know,  
 I trust this love will with me go.

He also wrote the following lines—

## I.

On wings of love and contemplation soar,  
 My soul to the angelic shore,  
 By sacred silence mount on high,  
 Exalt thyself by true humility.  
 Let not earth's interposing clog thy way,  
 But through its veil behold eternal day.  
 And let the beams of holy light,  
 Which only can afford delight,  
 Thy path enlighten, and direct thy sight.

## II.

Thou know'st, my soul, the place to wait, -  
 Where to attend at wisdom's gate ;  
 Grovel no longer here below,  
 With patience there attend to know  
 The instructions that from wisdom flow,  
 Who teaches that humility  
 (Preceding to arising high)  
 Which gives thee wings and bids thee fly ;  
 Let nothing then invite thy stay,  
 With such a heavenly guide take wing away,  
 There's always danger in too long delay.

## III.

As nearer this poor earthly tenement,  
 By sickness hasten'd to a swift descent,  
 Is to its first original of clay,  
 And to the silent grave is on its way,  
 Oh ! mayst thou nearer to a blest estate,  
     For that great change with patience wait ;  
     Mayst thou, my soul, unshock'd remain,  
     No slavish fear e'er entertain ;  
     But as the body does decay,  
 Mayst thou arise and traverse on thy way.

## IV.

Arise, arise, mount up, my soul, and sing,  
 Worship and praise thy high and heavenly King  
     Who hath so gracious been to thee,  
     His way and truth to let thee see ;  
     The way to true felicity,  
     Who by his Spirit did appear,  
     And thy redemption offer'd near,  
     Affording help, O wond'rous love !  
     Mayst thou ne'er disobedient prove ;  
     But be obsequious to his will,  
     Obey his voice, and his commands fulfil.

He likewise made several excellent remarks which were not noted ; for he was much devoted to the service of God in the time of his health, and very diligent to wait upon the Lord. When very young he learned to read, and often wept when he read of the sufferings of Christ.

A short time before he died, his mother going to see him, she said to him, ' I am made easy and willing to part with thee, because I have satisfaction it will be well with thee.' To which he replied, looking on her very gravely, and with a pleasing countenance, ' I know it will be well, I know it will be well, I know it will be well.'



When he departed, it was observed to be in great stillness and sweetness, and those present felt the life and power of God in a large measure, to their comfort at that time, which was as an assurance to them, that it was well with him, and that the Lord took him to himself.

He died in 1714—his remains being accompanied from the meeting-house at Amersham by many Friends and others who loved and esteemed him, and interred in Friends' burying-ground there ; aged about twenty-two years.

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#### HERETICS.

JAMES LAINEZ, a Jesuit, wrote to Faber, another of the same order, then employed in converting German heretics to the Roman Catholic faith, for some rules to direct the Society how to proceed with them. Faber returned a sensible answer, and laid down the following rules :—1. Sincerely love heretics yourselves. 2. Engage them by your behaviour to love you.

This was certainly good advice, worthy to be attended to by Protestants, as well as Roman Catholics.—(COPE's *Anecdotes*.)

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#### HOPE AND FEAR OF DEATH.

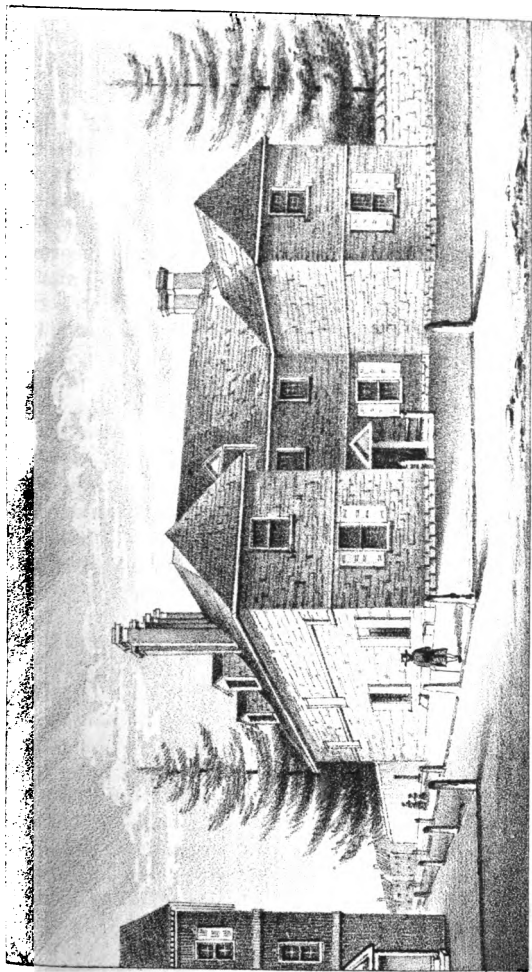
'I HAVE such a hope,' said the pious Andrew Fuller, 'that, with it, I can plunge into eternity.'

'I cannot say,' remarked one, 'that I have so lived as not to be afraid to die ; but I can say, that I have so known Christ as not to be afraid to die.'

## PENN'S MANSION.

In Second-street, at the corner of Norris' Alley, opposite the Pennsylvania Bank, stands the old mansion of this venerated benefactor of our city. It ought to be revered by us as the people of England reverence the houses of Milton and Shakespeare. In this age of improvement, it is quite a marvel this edifice should have escaped the innovation thus long. But there it stands in its primitive condition, two stories in height, with projecting wings, the front originally receding to form a court-yard. In these later days this has been filled up with a wooden structure, but yet the external form of the old mansion is distinctly retained. The same old chimneys and windows upon the roof are there; and in this humble but degenerated building were formed Penn's conception of the greatness of this Republic, and the hopes and fears which agitated him while acting as the Governor of Pennsylvania.

William Penn occupied it in 1700, and three years afterwards, it was sold for £850, to William Trent, the founder of Trenton. It originally stood alone, with spacious grounds in the rear, extending to Front-street. In its palmy days, it was considered a mansion of more than ordinary extent and elegance. After Penn left the house and returned to England, it became the residence of Governor Logan, and was often the place of great entertainments for distinguished guests of the colonial officers. Subse-



J. F. NASSER, LEEDS

RESIDENCE OF WM PENN IN 1700.



quently, it became a fashionable and elegant boarding-house, and Governor Hamilton resided there some years prior to the Revolution. Governor Forbes, successor to Braddock, died there in 1759. His funeral, from this house, was one of great splendour and military magnificence, such a one as the primitive settlers had never before beheld. In 1764, 'Widow Graydon' opened the house, and it became the resort of all the aristocracy of the day; especially did the British officers most frequent it. John Adams lodged there, and during the sitting of the Continental Congress, the 'State House,' as it was called, gave entertainments to numerous illustrious personages.

The present appearance of the building is ancient and even dilapidated, but in its early days it was doubtless an imposing residence. Where William Penn and the colonial aristocracy slept and banquetted, and where some of the most illustrious men of the age once held sweet counsel together, is now merchandise and lumber, and even the smith's forge and hammer are heard. Its interior bears still some resemblance to what it once did. Yet the occupations of the present inhabitants are so opposite to those of other days, it is difficult to imagine the former aspect of its chambers and its banquetting rooms. How changed, too, the inhabitants of the humble dwelling! How unlike the costumes, and manners, and pursuits of these days, compared with those primitive ones of our ancestors!—*North American.*

## ADMIRAL TYRRELL.

DIVINE MANIFESTATIONS NOT LIMITED TO TIMES, PLACES,  
OR PERSONS.

SAMUEL FOTHERGILL, being at Scarborough, observed that Admiral Tyrrell attended several meetings of Friends at that place, and took particular notice of the solemnity and reverence of the Admiral's behaviour during the meeting, especially in the time of silence.

A little time after this, the Admiral came up to Samuel in the public rooms, before many of the nobility and gentry, and said, 'Mr. Fothergill, I have a very high opinion of your people's principles and practice, especially the inwardness and spirituality of your silent worship.' Samuel replied, 'Admiral, I think such a testimony as this rather extraordinary from thee, as a man of war, concerning us and our principles, which are for peace, and against all fighting.' The Admiral continued, 'Sir, I am of your opinion in that particular, and fully believe that the time will come when "nation shall not lift up sword against nation; neither learn war any more;" but as every dispensation of unerring wisdom must have a beginning, so this has had amongst *you*, but has not yet reached us. And as to what you hold, of an union and communion with the Divine Intelligence, I know, by happy experience, it is attainable in this age; one instance of which now occurs to me.

'When I had the honour to command three

of his Majesty's ships of war as Commodore, a little before the last peace was concluded, an account was brought that five French ships of war were bearing towards us, all superior to us in men and guns. A council of war was immediately called upon this occasion, and whilst they sat, I retired into my cabin alone; and after getting into perfect silence, I heard, in the secret of my mind, a voice intelligible to my understanding as any words ever were to my outward senses, "Go and fight the French fleet, for I have delivered them into thy hands?" I rose reverently thankful for this Divine intimation, letting the council know that we should fight the French fleet, and that I was sure of victory. All things were made ready, and the event proved the certainty of the gracious intimation—we having gained a complete victory, as set forth in the history of that war.'

The above particulars of this interview were communicated by Samuel Fothergill to a Friend, as they were travelling together on their way from London, after the yearly meeting of 1770. It conveys a very clear illustration of one view which we take on the subject of war, whilst it is also confirming to those who believe in 'the manifestations of the Holy Spirit.'\*

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\* It may be well just to observe, in introducing the remarkable declaration of Admiral Tyrrel on the influence of the Holy Spirit, that his observations, whilst showing his coincidence with the views of Friends on one important point of Christian doctrine, may have a tendency to weaken our testimony against another, fully believing, as we do,

We cannot consider these manifestations or discoveries of the Divine will to be limited to any age of the world, or to any set of people, or even to any hour of a man's life; nor can we in any way confine the influence and operation of it, either as to the kind, mode, extent, or purpose of them. Divine grace, mercy, light, truth, or power, visiting and redeeming the souls of lost man, constitutes, undoubtedly, the main spring of *religion*; and he who does not resist *this* in its palpable suggestions, but, on the contrary, thankfully and simply avails of the ability it never fails to bring with it, this man, according to his capacity or gift of grace, begins to know something of the rudiments of *religion*; and, in our apprehension, if he follows on to know the Lord, and thus to believe on, and abide in him, will, in the end, be accepted of him. Without this heavenly breath of life in him, poor man is *as dead*, he cannot move one step forward in the way of salvation. How great, then, is the free and universal gift of God in his Son—'the quickening spirit' (1 Cor. xv. 45), 'the light of the world'—the *only* way to the Father. It was through this 'obedience of faith' that all the faithful, from righteous

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that all wars and fightings are at variance with the whole scope of the gospel. Whilst the admiral acknowledged to S. Fothergill that he entertained the same opinions respecting war as himself, he could continue in the practice of it, and say, 'the dispensation of peace has not reached us.' It is evident that, had obedience kept pace with knowledge, he would have been, not a man of war, but a man of peace.



Abel to this day, inherited the promises. It was through the revelation of the eternal Spirit inwardly, in their hearts and consciences, that the ancient patriarchs, prophets, and apostles, according to their several dispensations of light, became acquainted with the path of peace; and by the help of the same were they enabled to please God and to worship him. Visions, and the ministry of angels, appear to have each formed a channel of Divine communication in that day, as those and many other means have since; but whatever method, direct or indirect, the Lord, in the riches of his mercy, is pleased to provide for the service of his creature man, it still remains most strictly a truth, that 'no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him' (Matt. xi. 27). So that, where instrumental aid is vouchsafed, the recipient, as well as the poor agent, are alike beholden to the Author of all good, for the *immediate* extension of his blessing, even for the capacity to understand, apply, and put in practice his essential saving truth, 'the same yesterday, to-day, and for ever.'

The summary remarks just given, on *some* of the bearings only of this deeply important, and very extensive subject, it is hoped, may not stumble any sincere inquirer in the way to Zion. It did not seem properly the place here to go into the connecting links and numerous branchings that may readily occur to the mind on perusing the foregoing; and perhaps, on this

account, it might be well for the reader, not thoroughly acquainted with our tenets, to be cautious in making deductions from this brief notice, lest he should causelessly attribute error to his fellow-professors of Christianity.\*

One other observation may be added to the foregoing. Many who unite with us in regard to these things, do not so fully see, with the Admiral, that the position of mind best calculated to perceive and receive the secret, but intuitively evident pointings of Divine wisdom, is that of a frequent and positive abstractedness, as much as may be, from the things that are seen, which are temporal, a listening stillness of soul, a turning from the mere wanderings of the unsubjected imagination, accompanied by an express surrender of our whole hearts to our Maker, with desires that he may make and keep them fit temples for the indwelling of his Holy Spirit. That this is hard work, and a great attainment, is not denied; yet those who have been constrained to be attempting to walk in this way, find it a path of pleasantness and of inward peace: these, too, do assuredly know *hard things rendered easy, help being laid upon one that is mighty*. In the course of their duties among their fellow-mortals, these are engaged to weigh well their words, and their actions, and even their very thoughts come under regulations; their general demeanour is,

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\* William Penn's *Christian Quaker* is calculated to convey much information and instruction connected with this subject.

accordingly, such as, on *every* hand, becomes the gospel of Christ, for they profess to *walk with God*, and to believe and *feel him present*, a *God nigh at hand*, indeed, in the hearts of his dependent children.'—(BARCLAY'S *Anecdotes*.)

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#### THE INFIDEL ANSWERED.

AN infidel conversing with a plain, honest Christian, and thinking to silence by banter and knotty questions, asked him what his God was? he answered, a Spirit. He then inquired how large he was? he replied, So large as to fill immensity, and yet so small as to dwell in a humble and contrite heart!—(COPE'S *Anecdotes*.)

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#### THE OATHS OF FORTY PRIESTS PROVED TO BE FALSE!

GEORGE FOX being brought up to the Lancaster Sessions, was charged with having depreciated the Scriptures, and spoken blasphemy; to support which accusations there appeared 'about forty priests.' But upon examination of these witnesses, it turned out, that one and another of them could only say that they had *heard* he spoke so and so; insomuch, that the Justices observed to them, 'It seems you did not hear these words spoken yourselves, though you have sworn it.'

'There were then in court,' says George, 'several people who had been at that meeting, wherein the witnesses swore I spoke those blas-

phemous words, which the priests accused me of; and these being men of integrity and reputation in the country, did declare and affirm in court, that the oath which the witnesses had taken against me was altogether false, and that no such words as they had sworn against me were spoken by me at that meeting.—(KELTY's *Early Friends*.)

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#### THE SEAMAN'S BEST ANCHOR.

AFTER some few months, says Thomas Chalkley, I acquainted my wife and my father, with her father and mother, that I thought it my duty to go over and live in America. To which proposal my father consented—though with tenderness of heart, considering that I must be too far separated from him. I also laid it before the Monthly Meeting of Friends at Horslydown, of which I was a member, who consented to it, though somewhat unwilling to part with us; and gave us their certificate, to let our brethren know that we were in love and unity with them, and walked according to our profession. And when we were in order for going, we agreed for the freight of our goods and servant in a vessel bound for Maryland.

When it was at Gravesend, and ready to sail, several of our dear friends and relations accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn

time indeed ! we prayed for one another, and so parted, our ship sailing that evening, and we got to Margate Road, where we anchored ; and the wind sprang up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove violently towards the Goodwin Sands. We let go our sheet anchor, and three more, which were all we had, but they did not stop her ; upon which the master ordered the carpenters to stand by the mainmasts with their axes on their shoulders, and when he gave the word, then they were to cut the mast. The people in the ship (there being many passengers), were in great consternation, expecting nothing but death ; one of the passengers came weeping, and said our case was very bad. The doctor also came in the same manner, and cried, ‘O ! Mr. Chalkley, we are all dead men !’ Then I thought with myself I would go on deck and see what the matter was ; and when on deck, I went to the pilot, who had the lead in his hand ; and he sounded, and cried out, ‘ Lord have mercy upon us ! she is gone, she is gone, she is gone !’ by which I perceived we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger, I sent for all the passengers into the cabin, and told them, that I thought it would be well for us to sit still together, and look into, and wait upon God, to see what he would be pleased to do for us ; that if death came, we might meet Him in as good a frame of mind as we could, and not

be surprised beyond measure. And as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and he heard from his holy habitation, and answered the prayer; for immediately after the wind abated, and our anchors held us.

This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the Sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal.—(T. C.'s *Journal*.)

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#### DISPUTATION.

So much have the tempers of men been agitated in controversy, and so numerous the quibbles of disputants, that it has, with great propriety, been called a thorny path.

Sir Henry Wotton so disliked it, that he ordered the following inscription to be put on his monument—

Hic jacet hujus sententiæ primus auctor :—  
Disputandi pruritus ecclesiæ scabies.  
Nomen alias quære.

• Here lies the first author of this sentence :—  
The itch of disputation is the bane of the church.  
Seek his name elsewhere !'

The same person being asked if he thought a Papist could be saved, ' You may be saved,'

replied he, 'without knowing *that*.' An excellent answer to the questions of impertinent curiosity in religious matters.

A certain disputant was once labouring a point (in which himself was more interested than God), and, finding his antagonist hard to be convinced, he so far forgot himself as to reverse the nature of his argument, and, lifting up a dreadful club stick which he had in his hand, he said, 'If you won't believe it, I'll make you believe it.'

Melancthon, being gone to the conferences at Spire, in 1529, he made a little journey to Bretten, to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated to him her prayers, which contained nothing superstitious. 'Go on, mother,' said he, 'to believe and pray as you have done, and never trouble yourself about religious controversies.' It is said of this great man, that he longed for death, for two reasons, —1. That he might enjoy the much desired presence and sight of Christ and of the heavenly church; and, 2. That he might be freed from the cruel and implacable discords of divines.

Even Luther, who was no small controversialist, used to pray in the following manner—'From a vain-glorious doctor, a contentious pastor, and nice questions, the Lord deliver his church.'

There are some persons who are habitually disposed to wrangling; and it is curious enough to hear such justify their conduct by a pretence

of zeal for the truth. It is not the love of truth, but of victory, that engages them in disputation. 'I have witnessed,' says Dr. Beattie, 'many contests of this kind; but have seldom seen them lead, or even tend, to any useful discovery. Where ostentation, self-conceit, or love of paradox, are not concerned, they commonly arise from some verbal ambiguity, or from the misconception of some fact, which both parties, taking it for granted that they perfectly understand, are at no pains to ascertain. I once saw a number of persons neither unlearned nor ill-bred, meet together to pass a social evening. A dispute arose about the propriety of a certain action, in which some of the company had been interested the evening before. Two parties of disputants were immediately formed, and the matter was warmly argued from six o'clock till midnight, when the company broke up. Not being able to enter into the merits of the cause, I did not take any part in the controversy; but I observed that each of the speakers persisted to the last in the opinion he took up at the beginning, in which he seemed to be rather confirmed than staggered by the arguments that had been urged in opposition. Thus most disputes will be found to be equally unprofitable. If a catalogue were to be made of all the truths that have been discovered by wrangling in company, or by solemn disputation in the schools, I believe it would appear that the contending parties might have been employed as advantageously to mankind, and much more so to them-



selves, in whipping a top, or brandishing a rattle.'

'The following little parable or story,' says Bishop Patrick, 'I have somewhere met with out of Anselm. There were two men, says he, who, a little before the sun was up, fell into a very earnest debate concerning that part of the heavens wherein that glorious body was to arise that day. In this controversy, they suffered themselves to be so far engaged, that at last they fell together by the ears, and ceased not their buffetings till they had beaten out each other's eyes; and so it came to pass, that, when a little after the sun did show his face, neither of these doughty companions could discern one jot. So it is often with controversialists.'

It must, however, be observed, that there is a difference to be made between disputations and the wrong management of them. Disputation of itself is not an evil. The ministry of our Lord was a perpetual controversy. The epistles of the apostles are many of them controversial, and it is said they came at the truth by *much disputing* among themselves (Acts xv. 7); and they convinced Jews and Gentiles by disputing with both (Acts xvii. 17; xix. 8). But the evil arises from the bad spirit with which controversy is often conducted. It is prettily said, by Archbishop Tillotson, that those who are transported by passion, by their ill management of a good cause, and by their ungracious way of maintaining the truth, have found out a cunning way to be in the wrong, even when

they are in the right. Alas ! what a pity that our passions should be such barriers to the promotion of truth, and the improvement of our minds.'—(BUCK'S *Anecdotes*.)

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#### REVIEW OF SOME OBSERVATIONS RESPECTING THE QUAKERS.

THE observations alluded to were made by a writer (R. B.) in the *Gentleman's Magazine*, Nov. 1791, who asserts *the charge of Deism is fully substantiated against Friends*. He states having travelled with infinite patience through a vast heap of their writings, from Barclay's *Apology* to the *Journal of their leather-breeches prophet*, the blasphemous George Fox, and denies them the name of Christians, because, says he, they reject the Christian sacrament and other religious institutions as mere carnal ordinances, and disbelieve in the resurrection ! These unfounded assertions are ably replied to by a person not connected with the Society, in the following lines, which appeared in a subsequent number of the *Gentleman's Magazine*—

While calumny exalts her hydra-head,  
And loads with dark reproach the virtuous dead ;  
While blasphemy, a charge as false as base,  
Is thrown on Fox, his memory to debase ;  
Without alarm we view the vain design,  
The sacred cause of truth to undermine ;  
Her heaven-form'd bulwarks, founded on a rock,  
'Through ages have withstood each hostile shock ;  
Then think not thou, whose pen is dipp'd in gall,  
That weak attempts like thine can cause their fall.

Obvious perversion glares in Leslie's lines,\*  
 In Wyeth's page plain demonstration shines ;  
 The wily ' Snake ' a liar stands display'd,  
 Like him who Eve's unguarded mind betray'd.  
 Ye sons of candour scan each author through,  
 And give to both such judgment as is due.

If to believe in heaven's eternal Lord,  
 If to believe in the incarnate Word,  
 Who on Mount Calvary resign'd his breath  
 To save mankind from everlasting death ;  
 If in the blessed Holy Ghost to trust,  
 Who ever sheds his comforts on the just ;  
 If in reveal'd religion to confide,  
 The Christian's refuge and unerring guide ;  
 If a belief like this with truth agrees,  
 The Quaker's *faith is sound*—then call them what you  
 please.

*The resurrection they do not deny,*  
 On that their best, their brightest hopes rely ;  
 Their creed is Scripture-built—but, to be brief,  
 As Paul believ'd it, such is their belief.

Now say, ye liberal minds, from rancour free,  
 What semblance of the Deist can ye see ?  
 Has not R. B. a fund of ignorance shown,  
 Or, which is worse, a heart to malice prone.

Dec. 30, 1791.

OXONIA.

### AMYNTAS;

BEING A SKETCH OF THE LIFE AND CHARACTER OF A  
 DEPARTED FRIEND.

THE following sketch of the religious life and  
 character of Jonathan Hutchison, a well-known  
 minister in the Society of Friends, was written

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\* A book, entitled *The Snake in the Grass*, by Leslie, is  
 here referred to ; which was ably answered by Wyeth, in  
 his *Switch for the Snake*, referred to in the next line.

after reading a Memoir prefixed to a volume of his Letters, and after paying a visit to the secluded little cemetery in Lincolnshire where his earthly remains are deposited. The author is fully sensible how variously figurative language will be viewed, so long as there shall be diversity of feeling in the human mind; yet nothing has been advanced in the following lines which is not warranted by information chiefly derived from Amyntas himself:—

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' Who can view the stately pillars gone,  
Those firm supports of virtue's weighty dome,  
And not unite in tributary tears?'

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ON Lindum's\* plains, where graceful willows weep,  
The young Amyntas kept his father's sheep;  
Fraught with intelligence, the youthful swain  
Had few companions of the past'ral train;  
Too meditative for their rustic taste,  
*His* mind a garden, *theirs* a dreary waste;  
But soon, alas!—no skilful hand to guide—  
His thirst for knowledge future woe supplied.  
With unsuspecting ardour, see him rise  
Ere purple morn had streak'd the eastern skies,  
Not solely with intent his flock to lead  
Where silent waters fertilize the mead;  
But, rather, that his all-inquiring mind  
The tree of knowledge speedily might find.  
That tree he found, and pluck'd the direful fruit  
By sceptics rais'd, a morbid taste to suit.  
Too soon entangled in the cobweb maze  
Of *unbelief*, he spends his fleeting days;  
Bends o'er the unhallow'd page, and as he reads,  
(The end unseen to which his pathway leads,)

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\* Lindum, the Roman name of Lincoln.

For untried regions quits the safer ground,  
And plunges headlong in a gulf profound.

Where owls and dragons shun celestial light,  
Malignant satyrs danced before his sight ;  
Where things unholy marr'd the breath he drew,  
No tongue can tell the anguish that he knew.  
In awful gloom he sought his restless bed,  
The weeds of sorrow twin'd his aching head ;  
Earth, with her bars, his captive spirit bound,  
And heaven, rejected, shed no lustre round.  
Thus torn and tortur'd by the Lion's jaw,  
Bruis'd by the cruel Bear's avenging paw,  
The cedar droop'd, the oak of Bashan bow'd,  
When saving mercy cleft the impending cloud.\*

One partial ray illum'd the prostrate mind,  
And to that ray the breaking heart inclin'd ;  
Amyntas cried, ' *If* there's a God above,  
O ! may I share commiserating love !' †

\* In a letter to a friend, in the summer of 1819, allusion is thus made to the horrors with which, through unbelief, he had been made acquainted :—' Though they have but *one* issue, how many are the sources of our tears ! Many are the causes which so oppress and overcharge the heart as to compel it to seek relief in this way. Joy, grief, sympathy, suffering, everything can weep but *despair* ; it only precludes this last resource of weariness and affliction, turns heaven to brass and earth to iron, and, were it not for the torture of every nerve, might be said to petrify its unhappy victims. O ! thou bottomless, thou horrible pit, how in thy dark bosom is every evil found, from thy dread bourn how every good retreats ! In attempting to portray thee expression becomes lame, and description is beggared !'

† Adverting to this gloomy portion of his spiritual history, and to the moment ' when saving mercy penetrated his inmost soul,' and enabled him to pray, he informed the author of these lines that even *then* the enemy of his peace was present, to insinuate a doubt as to the reality of a supreme Governor of the universe.

Such love was there—He, who had once been bound,  
 His sacred brow with thorns contemptuous crown'd,  
 Who nameless glories of his throne forsook,  
 And all the weakness of our nature took,  
 Sinless, yet sorrowful ; who, bleeding, sighed,  
 And, wondrous love, for sinful mortals died—  
 That BEING IMMACULATE the mourner saw,  
 Forgave his sins, and taught his sacred law.  
 'Neath smiles of pity, humbling grief, and care,  
 Just as the penitent had strength to bear  
 The Christian's cross (his armour ne'er laid down),  
 A pathway open'd to the Christian's crown ;  
 And many a pang the fainting soldier knew,  
 When from his Captain faithlessly he drew,  
 But more than conquer'd in the glorious fight  
 When meekly moving in his Master's might.

Thus truth was purchas'd :—with advancing time,  
 In active warfare manhood reach'd its prime ;  
 When deeply humbled 'neath his Father's rod,  
 Amyntas bow'd with reverence to God ;  
 Resign'd the pictures of his by-gone days,  
 Resign'd *himself*, and sought Jehovah's praise.

Behold, what desolation God hath wrought !  
 Redeeming love surpasses human thought ;  
 Despoils the projects of the earthly man  
 To execute its own stupendous plan.  
 What is that plan ? Jehovah's vast design  
 'To conquer death's unfathomable mine ;  
 To chase corruption from each fallen soul,  
 Where sin's dark elements have held control ;  
 Each ransom'd son, ecstatic joy to give,  
 Where endless glory, endless praises live.

Now see the Christian, at his Saviour's feet,  
 In heavenly places take his blissful seat ;  
 With power invested fearlessly to tread  
 The wrathful scorpion, and the adder's head ;  
 In truth's fair robe, with dignity to rise,  
 'A man on earth, devoted to the skies.'

There is a fount, a fair celestial spring,  
 Whose healing waters they alone may sing

Who lowly bend before all nature's God,  
Adore his goodness, and embrace his rod.  
That hallow'd fountain Homer never knew,  
Its lovely portrait Virgil never drew :  
Yet feeble saints its crystal streams partake,  
Renew'd and strengthen'd for a Saviour's sake.  
By thorny brakes, where oft his bosom bled,  
The meek Amyntas to that fount was led,  
Repos'd in safety on the od'rous bank,  
And of its living waters largely drank.  
Then love to God and love to man prevail'd,  
One tender feeling all creation hail'd.  
The meek and lowly uncorrupted mind,  
Chaste in itself, true purity doth find.  
Sweet follows sweet, and soft sensation springs  
From living objects and unconscious things.  
Whatever walks the earth, or cleaves the skies,  
Or, borne on plumes, from shelt'ring forests rise,  
And all that claims the skilful florist's care,  
Of heavenly goodness shows a record fair ;  
Proclaims, in language of mellifluous sound,  
That love Divine in every place is found,  
Is freely offer'd to a fallen race,  
A gift unmerited, an act of grace.

No longer bound in sin's polluted cell,  
The saint Amyntas I remember well ;  
His bright example's loud persuasive call,  
His lowly meekness, and his love to all,  
His native modesty, high cultur'd mind,  
His pious converse, and his taste refin'd ;  
His admiration of that mighty Hand  
Which still sustains, as at the first was plann'd,  
His joyous smile at beauty spread around,  
But, more than all, his gratitude profound  
When those bless'd scenes presented to his eye—  
What none but ransom'd souls could ere descry—  
Some measur'd glimpses of the joys above,  
The rich beatitudes of saving love.

When human ties resign'd their earth-born power,  
Such was the glory of his parting hour,

That, as the enfranchis'd soul its prison broke,  
 'O! beauty, beauty!' were the words he spoke;  
 And thus the seer, who'd oft for others sigh'd,  
 His mantle folded, and in Jesus died.

Down by the margin of yon winding lane,  
 Where solitude hath fix'd her silent reign,  
 Where fretted vault, or gothic towers, display  
 No sombre ivy, and no lichen gray,  
 Amyntas sleeps; his mould'ring relics laid  
 Beneath the turf of his ancestral shade;  
 And though no rich sarcophagus is there,  
 No sculptur'd cenotaph, supremely fair,  
 No Parian monument, armorial made,  
 Announcing who the last great debt hath paid,  
 There has been felt, beneath that beechen bower,  
 A self-subduing, self-abasing power;  
 An influence little known to sordid minds,  
 But which the heaven-bound pilgrim gladly finds,  
 When, pausing oft where yon dark willows wave  
 In solemn silence by the good man's grave,  
 He calls to mem'ry many a thought sublime,  
 Of friend translated to that joyous clime  
 Which needs no sun, no lunar light doth claim,  
 For there the GODHEAD, there the LAMB doth reign.

'He who my name shall laud ('tis Heaven's decree)  
 With lasting honour shall be crown'd by me.'  
 The righteous die, but, gratefully, we know  
 Their fair example dwells with man below,  
 Instructs the living, in pathetic strain,  
 To turn their footsteps from the paths of pain,  
 And bids them conquer, through redeeming love,  
 The world's low thralldom for a crown above.

Thus speaks, thus *preaches*, thy example bright,  
 Endear'd Amyntas, now a saint in light;  
 And, while we contemplate the boundless power  
 That watch'd thy natal, bless'd thy dying hour,  
 Thy heart that sanctified; knew all thy toil,  
 And fill'd thy lamp with heaven's unfailing oil;  
 Thy feet that guided, through desponding gloom,  
 And led thee joyful to yon peaceful tomb;



Oft may an altar on this silent ground  
In truth be rear'd, with reverence profound,  
Whereon to offer to the Lord of light  
A sacrifice, accepted in his sight.

O ! for the voice of seraphim, to raise  
An anthem worthy of thy Saviour's praise !  
'That high renown may piously be given  
To Him, THE KING OF SAINTS, THE JOY OF HEAVEN.

(From *The Young Patriot*.)

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### HORRORS OF CIVIL WAR.

DURING the civil wars in Ireland, in the reign of James II., it was the lot of Friends to suffer much abuse and violence. It was about the year 1688, that a party of Sir Maurice Eustace's troops coming into the neighbourhood of Mount Melick, went to William Edmundson's house, and, seizing him by the hair of his head, dragged him about the yard, among their horses' feet, without any further provocation than the fact of his not being a Papist. Some of them with clubs, and others with pistols, swore they would kill him; which being heard by his wife, she came out to them in great alarm, and desired them to take all their property and save the life of her husband.

They then left William and turned after his wife, swearing and calling bad names; shot several times at his mastiff dog, which was kept chained, and then rode off like madmen, abusing and beating all the English they met with, and almost killing some. The poor Protestants became much alarmed, and many began to hide

themselves in the woods and bogs, apprehending a general massacre.

At the earnest request of some of the principal inhabitants of the town, William Edmundson, with two others, proceeded, at the risk of his life, to Dublin, to lay before the men in power a statement of the outrages which had been committed against the inhabitants. Through the friendship of Lord Chief Justice Nugent, he was admitted into the presence of Tyrconnel, but was only permitted to speak of his own wrongs, they would not listen to anything else; and it plainly appeared that their object was to frighten all the Protestants out of the country, and take possession of their property and of all power in the island. He afterwards went to several of the officers of the army, expostulating with them on the violence of the troopers; and was so indefatigable in his representations that Tyrconnel was compelled, by the attention publicly excited to the matter, reluctantly to give them a hearing; and on examination, the parties concerned being fully identified, were disarmed and sent to jail.

Soon after his return home, these troopers had leave from the jailer and sheriff to come to Mount Melick; and one of them went to William's house to solicit his forgiveness, saying they would make what satisfaction he pleased. Accordingly, going to the town, he expressed to the soldiers his forgiveness, and a hope that what had occurred would be a warning to them for the future, desiring them to make satisfac-

tion to others whom they had similarly abused. They begged him to write to Lord Nugent, requesting their pardon, which he did, and succeeded in his solicitation, by which he gained their gratitude in place of hatred.

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### SCRIPTURE ILLUSTRATIONS.

DURING our ramble round the skirts of the Albanian town, we observed, at a little distance, a man ascending the tower of a Turkish mosque, and were at a loss to discover the motive for his thus putting himself in personal danger, for the partly ruined tower appeared to us as though it might fall upon him. We, however, soon perceived that his object was to ring the bell on the top of the old building; and, it being neither mid-day, nor any hour usually distinguished by the ringing of a bell, we were induced to inquire the cause, when one of our company, more intelligent than the rest, informed us that the Turks had particular periods in which, by this means, they call upon all within hearing to offer up prayer, wherever they may be found. This is strictly adhered to by the most devout, whether they be on a journey, engaged in business, in the streets, or in the market-places. Upon the hearing of this bell they instantly fall upon their knees and offer up their prayers. This custom reminded us of the charge given by our blessed Saviour to his disciples (Matt. vi. 5), 'When thou prayest, thou shalt not be as the hypocrites are, for they love

to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.' Biblical writers inform us that there is a considerable similarity between the ancient Pharisees and the Mahometans, in the ostentatious manner in which they offer up their devotions. It is no wonder, then, that the proud and vain-glorious among them should abuse a custom like this; for, knowing the usual hour of prayer, they might easily make this exhibition of their piety in the corners of the streets, or in any other public place, at the ringing of the bell, and thus gratify their ostentation by 'being seen of men.'—(YEARDLEY'S *Eastern Customs*.)

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#### GEORGE FOX AND THE LONDON PRIEST.

WHEN George Fox was at Bootle, in Cumberland, he went to the Steeplehouse there, and found preaching a priest from London, who in his sermon quoted all the passages in Scripture he could think of that speak of false prophets, antichrist, and deceivers, applying them to the Quakers. When he had ended his sermon, George Fox endeavoured to point out what were the marks of false prophets, and directed the people to Christ their teacher. The priest then made a speech in the yard, saying to the people,

This man hath gotten all the honest men and women in Lancashire to him, and now he comes here to do the same.' To which George Fox very quickly replied, 'What wilt thou have left,

and what have the priests left them, but such as themselves? for if it be the *honest* that receive the truth and are turned to Christ, then it must be the dishonest that follow thee, and such as thou art.'—(SEWELL'S *History*.)

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#### MOTIVES OF WILLIAM PENN IN SOLICITING THE GRANT OF PENNSYLVANIA.

THIS great and exemplary Christian, in soliciting a grant of land in America from the British Government, was actuated by no sordid motives. He had no desire to possess this land from any views of worldly interest, but from a desire to do good. Having acted for four years as a trustee of Billynge, he had seen what a valuable colony might be planted by a selection of religious families, who should emigrate, and leave behind them the vicious customs and the rotten parts of the political and religious constitutions of the Old World. This was his chief motive for soliciting the grant in question. Oldmixon, who was his contemporary, states, that 'finding his friends the Quakers were harassed all over England by spiritual courts, he resolved to put himself at the head of as many as would go with him, and thus conduct them to a place where they would be no longer subjected to suffering on account of their religion.' Anderson, who succeeded Oldmixon, speaks the same language. In his *Historical and Chronological Deduction of the Origin of Commerce*, he uses the following

words:—‘The same year gave rise to the noble English colony of Pennsylvania, in North America. . . . Mr. William Penn, an eminent Quaker, and a gentleman of great knowledge and true philosophy, had it granted to him at this time. . . . He designed it for a retreat or asylum for the people of his own religious persuasion, then made uneasy at home through the bigotry of spiritual courts.’ Such is the statement of these writers. The truth however is, that he had three distinct objects in view when he petitioned for this grant. In a letter to a Friend on this subject, he says, ‘that he so desires to obtain and to keep the New Land, as that he may not be unworthy of God’s love, but do that which may answer his kind providence, and *serve his truth and people*; that *an example may be set up to the nations*; that *there was room there* (in America), though not here (in England), *for such an holy experiment.*’ Here then are two of these objects; for to *serve God’s truth and people* meant with him the same thing as to afford the Quakers the retreat from persecution mentioned, and, by the words which followed these, it is clear he had an idea that, by transporting the latter, he might be enabled to raise a virtuous empire in the New Land, which should diffuse the happy influence of its example far and wide, and cause it to be felt to the remotest ages—an idea worthy of a great mind, and such only as a mind undaunted by difficulties could have hoped to realize. The third object may be seen in his *petition* for this grant; for in this he

stated that he had in view the glory of God, by the civilization of the poor Indians, and *the conversion of the Gentiles by just and lenient measures* to Christ's kingdom. In short, his motives may be summed up in the general description of them given by Robert Proud, one of his more modern historians, who had access to hundreds of his letters, and who spared no pains to develop his mind in the most material transactions of his life. 'The views of William Penn,' says he, 'in the colonization of Pennsylvania, were most manifestly the best and most exalted that could occupy the human mind, namely, to render men as free and happy as the nature of their existence could possibly bear in their civil capacity; and, in their religious state, to restore them to those lost rights and privileges with which God and nature had originally blessed the human race. This in part he effected, and so far brought to pass, as to excite the admiration of strangers, and to fix in posterity that love and honour for his memory, which the length of future time will scarcely ever be able to efface.'—(CLARKSON'S *Life of Penn.*)

'I'll seek,' said the Quaker, 'a happier shore,  
Where I and my people may kneel before  
The shrine we erect to the God we adore,  
And none shall our rights molest.'

And, sick of the sounding of empty things,  
Of beggarly strife in the island of kings,  
His dove-like spirit unfurled her wings,  
For a bold and a venturous sweep.

She wafted him safe, o'er billow and spray,  
'Twixt the sea and the sky, through a pathless way,  
'To a beautiful *sylvan scene*, that lay  
Far over the boiling deep.

Then the tomahawk dropp'd from the red man's hand,  
When he saw the Quaker advance, and stand  
Presenting his purse, but to share the land  
He had come to possess with him.

'Thou'lt find,' said the Quaker, 'in me and in mine  
But friends and brothers to thee and to thine,  
Who abuse no power, and admit no line  
'Twixt the red man and the white.'

And bright was the spot where the Quaker came,  
To leave it his love and implant his name,  
That will sweetly sound from the trump of fame,  
Till its final blast shall die.

The city he reared 'mid the *sylvan shade*,  
His beautiful monument now is made !  
And long have the rivers their pride display'd  
In the scenes they are rolling by.

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#### ANECDOTE OF DR. LETTSOM.

IN 1782, Dr. Lettsom was sent for to visit an old gentleman, 74 years of age, who resided in the county of Essex. This gentleman had been a great American merchant; he had kept a princely house, and his heart was literally made up of generosity. The American war ruined him; but his creditors, valuing his upright character, permitted him to reside at his house in the country, with a genteel allowance, until his affairs could be settled. The protracted American war destroyed the prospect of re-



trieving his affairs ; his allowance was, therefore, taken away. He fell sick, and consulted Dr. Lettsom. When the doctor visited him, the gentleman said to him, pointing to his garden, 'Those trees I planted, and have lived to see some of them too old to bear fruit. They are part of my family ; and my children, still dearer to me, must quit this residence, which was the delight of my youth, and the hope of my old age.' The benevolent doctor, upon quitting the apartment, left, enclosed in a letter, a cheque to relieve his immediate necessities. He also purchased the house, which was freehold, for £500, and gave it him for his life. The poor merchant's health was restored, and he daily blessed his worthy benefactor.—(CHAMBERS'S *Journal*.)

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#### DISINTERMENTS, AND DESTRUCTION OF THE WALLS OF BURYING GROUNDS.

IN the early rise of Friends, more particularly in Scotland, their practice, in burying their dead, of abstaining from all the customary performances of ministers appointed by man, much provoked the priests, who acted under the promptings of man's will and judgment. This struck at the emoluments of the *clergy*, as they arrogantly named themselves, and excited their jealousy and rage. By their influence with the magistrates in 1672, they procured the destruction of the walls of Friends' burial ground at Aberdeen, in which a child of

one of the members had been, a few days before, interred. The body was taken up, the coffin shamefully broken open, and carried for reinterment to a neighbouring village. They continued to remove every corpse that was interred in that ground, until, by means of a representation made to the King's council, they were checked in this uncommon inhumanity.

They found, however, other means to persecute this innocent people, often casting them into prison for their faithful attendance of their religious meetings, and fining them for non-payment of the hire of the priests.

But, through all, Friends in Scotland continued to increase, and a considerable number of meetings were soon established in various parts of the country.—(HODGSON'S *Memoirs*.)

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#### WILLIAM SEWELL, THE HISTORIAN.

WILLIAM SEWELL was the son of a free citizen (burgher), and surgeon of Amsterdam, and was born there about the year 1650. His paternal grandfather was an Englishman, and had resided at Kidderminster, but, being one of those Brownists that left their native country to enjoy more religious liberty in Holland, married a Dutch wife at Utrecht, and settled there.

Both the parents of the subject of this memoir died while he was young; but, having instructed him in the principles of Friends, of which they were amongst the earliest professors

in Amsterdam, the religion of his education became that of his judgment; and, through the course of a long life, he continued to be a steady, useful member of this religious society.

It is believed William Sewell had not much school learning, as it is known that the proficiency he attained to in the knowledge of the Latin, Greek, English, French, and High Dutch languages, was acquired, principally, whilst throwing the shuttle in the loom, during his apprenticeship to a stuff manufacturer. His natural abilities being good, his application unwearied, and his habits strictly temperate, he soon became noticed by some of the most respectable booksellers in Holland; and the translation of works of credit, chiefly from the Latin and English tongues, into Low Dutch, seems to have been one of the principal sources from which his moderate income was derived, in addition to the part he took, at different times, in several approved periodical publications. His modest unassuming manners gained him the esteem of several of the literary men for which Amsterdam was at that period distinguished; and there is reason to believe that their productions were, not unfrequently, revised and prepared for the press by him. His knowledge of his native tongue was profound, his dictionary, grammar, and other treatises thereon, having left very little room for succeeding improvement; and he assisted materially in the compilation of Halma's *French and Dutch Dictionary*. His history of the people called Quakers, written

first in Low Dutch, and afterwards, by himself, in English (dedicated to King George I.), was a very laborious undertaking, as he was scrupulously nice in the selection of his materials, which he had been during many years engaged in collecting. Of the English copy (which cannot be properly called a translation), it may be truly said, that, as the production of a foreigner, who had spent only about *ten months* in England, and *that* above forty years before, the style is far superior to what could have been reasonably expected. One principal motive to his entering upon this work was a desire to endeavour to counteract the effects of the gross misrepresentations that had been widely disseminated by a Latin publication, entitled *Historia Quakeriana*, written by Gerard Croese, a learned German, who, after soliciting and obtaining information from both friends and foes to this religious society, seemed to have taken no pains to make any proper discrimination; so that his history (as he calls it) is a strange compound of truth and falsehood; but, being written in elegant Latin, and the learned throughout Europe having been long waiting for something in the form of an historical account of this people, it obtained a place in most university and other public libraries; and being afterwards adopted by the editors of a splendid French work, bearing, in the English translation, the title of *The Ceremonies and Religious Customs of the various Nations in the Known World*, as the principal authority upon which their unfair representa-

tion of the Quakers is founded, this *farrago* of Croese's may be considered as the chief cause of those mistaken notions that have prevailed very extensively throughout the continent, respecting the doctrines and practices of this class of Protestants.

The exact time of William Sewell's death does not appear; but, in a note of the editor's prefixed to the third edition of his Dictionary, in 1726, he is mentioned as being lately deceased. He left a son of the same name, of whom considerable hopes were entertained in his youth; but on his way to England, with a view of attending the Yearly Meeting of Friends, in company with a young man to whom he was strongly attached in friendship, the vessel in which they had embarked was, in a violent storm, wrecked near the Texel. Sewell, being an excellent swimmer, undertook to endeavour to save his companion, who could not swim, by means of a rope fastened round their bodies; but, on reaching the shore, and drawing the rope, he found his friend was *gone*. This melancholy event had such an effect upon his brain, that a settled gloom clouded his mental faculties during the remainder of his life.

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#### MY FATHER IS THE PILOT.

A CERTAIN vessel being overtaken in a storm, the passengers were all much alarmed, and in great fear of being drowned, except one fine interesting boy, who betrayed no fear nor sor-

row. When the storm was over, one of the passengers asked him how he came to be so calm when all the rest were so terrified? 'O!' said he, smiling, 'my father is the pilot.'

And wilt thou fear, Christian, when storms of sorrow rise? Is not thy Father the pilot of thy little bark, a divine, an all-powerful, an all-benevolent pilot; and if he is with thee and for thee, who can successfully be against thee?

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#### ON THE DIVINITY AND OFFICES OF CHRIST.

THE faith of the early Friends in the divinity and offices of our Saviour being called in question by some, they boldly resented such an inference. From a work published by Samuel Crisp in 1704, take the following extracts—

'Our faith is, and always has been in that Christ, the Son of God, who, according to the flesh, was crucified without the gates of Jerusalem: He is the object of our faith, to the merit of whose death and passion, with the work of his Spirit in our hearts, we trust only for life and salvation; with his stripes we are healed.'

'As to what he (a libeller) says of our forcing ourselves to speak with a seeming reverence and respect of the outward Christ, his death and sufferings, I would hope that he knows better in his own conscience than thus to represent us. We bear a true reverence and respect to Jesus Christ, his death and sufferings, and can never be sufficiently thankful to him who

was pleased to humble himself to death, even the death of the cross; that all that believe in him might, through the cross, be made heirs of life and immortality.'

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A TESTIMONY CONCERNING MY FAITH IN  
CHRIST.

BY JOHN BANKS.

THE following testimony was written by this worthy Friend towards the close of his life; and is a production worthy the perusal of all those who desire to become acquainted with the primitive faith of the Society of Friends. It is as follows—

'I believe in that same Lord Jesus Christ, the Son of God, for remission of sins, and the salvation of my soul; even he, which was conceived of the Holy Ghost, born of the Virgin Mary, who made a good confession before Pontius Pilate, and was crucified without the gates of Jerusalem; dead and buried, and rose again the third day, and ascended into glory, far above all heavens, that he might fill all things, according to the testimony of the holy Scriptures, for which I have a godly and reverent esteem.

'I also believe in him as to his appearing the second time, without sin unto salvation, to all that look for him, by his living and eternal Spirit, the Spirit of truth, which the world cannot receive, as when he prayed unto the

Father that he would send the Comforter, that did and doth lead into all truth all that have and do believe in him thereby.

‘Even as when it pleased the Lord to visit me with the day-spring of his love from on high, in the days of my youth, by this Spirit of life and truth, sin and Satan were manifested; and if at any time I was prevailed upon by entering into any of his temptations, I was re-proved and judged thereby.

‘But when faith was begotten in my heart to believe in the Spirit of truth that reproveth me, I received power from him in whom I did and do believe, to overcome one sin after another, in order to a perfect freedom from it, which must be in this life, or else no entering into the kingdom of heaven. For all who live and die in sin, are unclean, and therefore cannot enter the kingdom.

‘This is the blessed effect of the faith of every true believer in the Lord Jesus Christ, as to his birth, suffering, resurrection, ascension, and second coming without sin unto salvation, in whom all must believe for life and salvation to their souls, whoever come to know the full assurance thereof in the kingdom of happiness and endless glory.

‘I believe in him, and own him in all his offices, and under every name and denomination which is given to him in the holy Scriptures. I own him as King, even King of saints, and Lord of life and glory; High Priest of the profession of all that were, and are, in and of



the true faith, God's covenant of light and life, Emmanuel, God with us, who is come to save his people from their sins (not in their sins), there is no being saved therein, which is in the fallen and lost state and condition.

'I own and believe in him as he is the true light, that enlighteneth every man that cometh into the world. I own and believe in him thereby to be the way, the truth, and the life, and that no man comes to the Father but by him.

'I believe in him as he is the minister of the sanctuary and true tabernacle which God hath pitched and not man; who by his power and Spirit, hath fitted and made many able and faithful ministers in this the day of his everlasting gospel, among whom he hath been pleased to account me worthy to be one, though one of the least of many. He is the minister of ministers, and none are, or can be, true ministers, but who are made so and ordained by him. He fits, opens, and prepares by his power, light, life, and quickening Spirit. So the ministers of Christ preach him for the way, the truth, and life, the true light, the door, the true Shepherd who laid down his life for his sheep, and saves by his grace, all true believers therein, who obey the teachings thereof.

'He is also believed in and known by his second coming to be the ingrafted Word that is able to save the soul, who took flesh, and suffered in it, the one offering once for all to put an end to sin and finish transgression, and bring in everlasting righteousness; the fulfiller, the

finisher, and end of the law, with all the types, figures, and shadows of it, the end of tithes, swearing, temple worship, outward circumcision, offerings and oblations, the end, finisher, and fulfiller of water baptism and outward communion by eating of bread and drinking of wine. He is the great baptizer, having baptized many by his Spirit into one body, of which he is the head, which is that one baptism with the Holy Ghost and fire—and so John with his water baptism is decreased and ended.

‘And he is the one bread of life, come down from God out of heaven, which is eaten of by faith, whose flesh is meat indeed, and his blood is drink indeed. He the living substance is come and fed upon, that was and is the communion of saints.

‘This being the substance of the testimony, in brevity, of my faith in Christ, which I am willing to leave behind me when I have finished the work of my day, and am gathered to my everlasting rest, which I have long travailed for, through many various and deep exercises, and that not only for myself, but I was willing to leave this upon record on the behalf of my friends and brethren also, the people of God in scorn called Quakers, who are of the same faith in Christ with me.

‘That all may know who have desire to have a right understanding of our faith and principles that we are no such people, as to our faith in Christ, as some ignorantly, and others hatefully, have rendered us, as though we only or wholly

depended upon the light within for salvation to our souls ; and did not own or believe in Christ as to his coming, death, resurrection, ascension, &c. and the benefits we and all true believers have thereby.

‘ But blessed, praised, and magnified be the worthy name of the Lord our God for ever, who hath opened and cleared our understandings, by his power, whereby we know him in whom we do believe, which is not to believe in the light within, distinct from Christ—or as if people could believe in the light and not in Christ. But we believe in both as one, knowing and being clear in our understanding, that no separation can be made betwixt Christ and the light that comes from him, which shines in the hearts of all true believers ; and shines in the darkness of unbelievers, and therefore the darkness cannot comprehend it. So we as truly believe in that same Christ, who laid down his body and took it up again, as well as in his light within, and we have benefit to salvation by the one as well as the other ; and of both, they being one, and are willing to lay hold of every help and means [which] God, in and through Jesus Christ, has ordained for our salvation.

JOHN BANKS.

*‘ Meare, in Somersetshire,  
The 5th day of the 7mo., 1704.*

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SUFFERINGS OF FRIENDS UNDER THE  
CONVENTICLE ACT.

THIS sanguinary statute, so atrocious in its character, wantonly invading the liberties, and torturing the feelings of British subjects, was not made merely *in terrorem*, but was intended to be, and was to the uttermost of the power of our persecutors, put in execution, and that without loss of time.

At the assizes at Hertford, says Gough, in the very next month (August), the following eight persons of this profession, viz. Francis Prior, Nich. Lucas, Henry Feast, Henry Marshall, Jeremy Hern, Thomas Wood, John Blendale, and Samuel Trahern, were brought to their trial before Judge Orlando Bridgeman, and indicted for the third offence against the conventicle act. This is a remarkable instance of the precipitant eagerness of the persecutors; for this act was not in force till the first of the month called July, and these persons were arraigned for the third offence on the 12th and 13th of the succeeding month. Now, as the penalty for the first offence was imprisonment for a term not exceeding three months, and for the second not exceeding six, at the arbitrary discretion of two justices; it was usual with these justices to commit them for a few days for the first and second offence, not out of tenderness, but in order to subject them more speedily to the penalty of transportation for the third offence. For, from their long approved

constancy, they promised themselves an assurance of finding them again at their religious assemblies, as soon as at liberty.

An indictment was drawn up against the aforesaid eight persons, expressing, that they had been at an unlawful meeting three sundry times, at such times and places; and [this] being delivered to the grand jury, they could not agree in their verdict; for there were some among them whose consciences would not so easily allow them to be accessory to the condemnation of the innocent, and, therefore, they returned the bill Ignoramus. Now, although this was a legal verdict, and the court by law had no right to reject it, yet the privileges of the subject were held by so precarious a tenure at this time, and the judges were so inured to go over every barrier of the constitution, to gratify the partial views of themselves or others, that instead of accepting this return of the grand jury, Bridgeman addressed the jury with this angry speech, 'My masters, what do you mean to do? Will you make a nose-of-wax of the law, and suffer the law to be baffled? Those that think to deceive the law, the law will deceive them. Why don't you find the bill?' With this menace, and fresh instructions, he sent them out again; they then found the bill, with which the court seemed well pleased. Four of the prisoners were then brought to the bar, who pleaded not guilty, and added, we have transgressed no just law; but, replied the judge, *you have transgressed this law* (holding the

conventicle act in his hand), *and you have been twice convicted* already. If you be now found guilty, I must pass sentence of transportation against you ; but if you will promise to have no more such meetings, I will acquit you of what is past. This favour you may receive before the jury is charged with you, but not afterward. What say you, will you meet no more ? They answered with one accord, *We can make no such promise.* Upon which the jury was sworn, and witnesses examined, who deposed that they found those persons assembled above five together at certain times and places, but that they neither heard any of them speak, nor saw them do anything.

The judge then summed up the evidence, and gave his charge to the jury, in which he told them, ' You are not to expect plain punctual evidence of anything said or done ; a bare proof of their being met for worship in their manner, not being according to the liturgy and practice of the church of England, is sufficient for their conviction. *It is not your business to enter into the meaning of the law, but singly determine the fact.* The jury, with these instructions, went out, and soon brought them in guilty, and the judge forthwith passed sentence upon them, viz., *You shall be transported beyond the seas to the island of Barbadoes, there to remain for seven years.* Then the other four were set to the bar, and tried in like manner, and condemned to be transported to Jamaica ; and a fifth, John Reynolds, was tried along with them ; but the wit-

nesses deposing they had not seen him in the meeting, but within a yard of the door, with his face from it, he was brought in not guilty, and accordingly acquitted. The eight persons convicted were informed by the judge of that clause in the act, which provides that upon paying £100 each, before the rising of the court, they might be discharged. The court adjourned, and when they met again, sent to the prisoners to know whether they would pay the £100, to which they unanimously answering no, the court broke up.

Pursuant to the sentence, the jailor, by the sheriff's order, as he said, applied to one Thomas May, master of a ship, called the *Anne*, and contracted with him to carry them to Barbadoes at £5 a head, and those to Jamaica at £6 ; telling him they were freemen, and that six of them would carry goods. When they were brought to the master, and he found they were under compulsion, he refused to receive them, as his contract was to carry freemen and no others. The jailor, vexed at the disappointment, betook himself to the secretary of state, and made oath that he had contracted with Thomas May for the prisoners' passage, as persons convicted by the act. May being sent for, took with him witnesses of his contract ; but the secretary told him, oath having been already made for the king, his witnesses could be of no use, he must carry the prisoners. During this time they were closely confined, and but few of their friends admitted to see them.

The master being thus compelled to transport them against his will, they were put aboard; but put on shore by the master, and taken in again sundry times between London and Gravesend; it being very remarkable, that although many other vessels passed them down the river, this ship could make no way, nor with the utmost application of the seamen make sail to any purpose. Having by the master's orders followed him from place to place, at last he met them altogether at Deal, and before several witnesses declared, that though they had followed the ship so long, yet he was resolved not to carry them. Here he finally dismissed them, with a certificate, to show that they did not make their escape, but were freely put ashore by him, assigning for his reasons, that seeing the adversities and various disappointments he had hitherto met with, he concluded the hand of the Lord was against him—that therefore he durst not proceed on his voyage with these prisoners, they being innocent persons, and charged with no crime worthy of banishment—that there is a law in force, that no Englishman shall be carried out of his native country against his will—that his men refused to proceed on the voyage, if he carried them.

There was on board one Manning, a man of a different disposition from the rest, who had been very officious in getting them aboard, and desirous of detaining them there, *with design, as was thought, of making a market of them beyond sea.* This Manning, disappointed in his views,



carried a complaint to the deputy or principal officer at Deal, that the prisoners had made their escape from the ship ; but they, producing the master's certificate, he refused to concern himself in the matter. Then Manning, with two others, forced four of them into a boat which he found on the beach, to put them again on ship-board ; but as nobody would assist him to row it, he was forced to let them go. The master sailed that night, and so left them behind. The relation of the manner in which the ship left them was attested by eleven persons, who were eye witnesses thereof.

Being thus set at liberty they returned home, *and by letter acquainted the king and council thereof*; which letter being read at the council board, under pretence that their liberation was effected by a collusion concerted between the master and them, by order of council they were again committed to prison, until means of transporting them by some ship to those parts could be found, and were continued in prison, until released by the king's letters patent *more than seven years after*.

On their return to prison they found twenty-one more of their friends lying there under the like sentence, who, at the quarter sessions held at Hertford, the 3d, 4th, and 5th of October this year, were condemned to banishment ; under which sentence most of them lay there till released by the same letters patent in 1672.

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**FURTHER SUFFERINGS OF FRIENDS UNDER  
THE CONVENTICLE ACT.**

IN London, this conventicle act was no sooner in force than multitudes were imprisoned for the first and second offence, which (as has been noticed), was usually for a few days. On the 14th of the month called August, the sheriffs, with many officers and others armed, entered the meeting-house at Bull and Mouth, and ordered the person who was preaching to come down; after which two of the officers stepped on a form near him, drew their swords, and struck him and another friend with such force, that one of their swords was broken; then they laid hold both of men and women, and haling out near two hundred, drove them to Guildhall, where they were kept prisoners till near midnight, and then, by the mayor's orders, conducted with lighted torches by a guard of halberdiers to Newgate, where they were thrust up among felons. On the 15th about twenty were fined and committed, as were twelve more on the 17th, and about sixty others on the 19th, some for fourteen and others for nine days.

On the 21st the mayor with the sheriffs and alderman Brown came again to the meeting at Bull and Mouth. Brown, with his usual rudeness, kicked some, pulled others by the hair, and pinched the women's arms until they were black. By this rude behaviour and shameful abuse, degrading the dignity of his office, and proving himself too vulgar for, and absolutely

unworthy of, the magistracy he bore, in any well-regulated government. The mayor, causing the doors to be shut, sent about one hundred and fifty-nine of them to Newgate for four days, where they had not room to sit down nor scarce to stand, being close shut up among the felons, without respect to age or sex. On the 28th, one hundred and seventy-five were also sent to Newgate, as privately as possible ; the magistrates, it is probable, being ashamed to expose their unrelenting severity to the public eye. On the 4th of September, two hundred and thirty-two more were committed.

By such commitments, the prisons being soon filled, it was intended to proceed to the trial of such as were in for the third offence ; preparatory whereto, Judge Keeling, at the sessions of the Old Bailey, on the 7th of September, made a speech to the grand jury against the prisoners, *that* (as he observed) *they might not be thought worthy of pity.*

He accused them of teaching dangerous principles ; this for one, That it is not lawful to take an oath. The Quakers had affirmed only, that it was forbidden by Christ, and therefore unlawful to *them*, who were disposed to obey their Saviour's commands. You must not think, the judge said, that their leaders believe this doctrine, *only they persuade these poor ignorant souls so.* But they have an interest to carry on against the Government, and therefore they will not swear subjection to it, and their end is rebellion and blood.

Poor ignorant souls! Whom to separate from their families and affairs, and consign to slavery in the colonies, was doubtless the best way to open their eyes, and turn them from this darkness to the light of Episcopacy, to the purity of the Church of England and the common prayer! But it seems they were a stubborn sect, and the King had been very merciful to them! He proceeded next to quote the New Testament against them; and not finding it quite to his purpose, concluded that the *Old* is positive for swearing, and *they that deny swearing deny God a special part of his worship!*

By arguments equally sound and cogent, into which the reader may look for himself in the volume, this judge undertook to show that their not swearing tended to subvert the Government, that no Government can stand without swearing, and that though the Quakers did not indeed *conspire* (in which case he should proceed another way, and try them for *treason*), yet, if suffered to meet, they would do it, and in a short time be up in arms!

He intended immediately to have proceeded to the trial of some of them, for which purpose a young lad was brought from Newgate, who, being asked if he were not at the Bull and Mouth meeting such a day, he replied, *I was not*; whence the judge took occasion to reproach the Quakers with commonplace reflections, saying that, for all their pretensions to truth, they could lie for their interest, and to evade suffering. But this youth persisting in his denial,

witnesses were called for to prove his being there, but none could be found; which the judge observing, said, '*Here is a disappointment,*' threatened some should suffer for it, and so dismissed the jury. This disappointment was want of evidence to answer the purpose of the court; to prevent which in future, orders were issued that the jailor of Newgate, the marshal, and his men, should attend the meetings, and be prepared to give evidence against the next sessions.

On the 10th of October the sessions began at Hick's-hall, before Sir John Robinson, and on the 13th a bill of indictment was preferred against sixteen Quakers for the third offence, about which the grand jury could not agree that night; but next morning, at the importunity of the justices, found the bill by a small majority. They were tried and convicted, and twelve of them received sentence of transportation, amongst whom was a young woman named Hannah Trigg, whose treatment was unreasonably tyrannical and illegal, even by this severe law; for [when] being asked in form why sentence should not be passed upon her, she replied she was not sixteen years of age, one of the justices told her *she lied*. And although a certificate of her birth, signed by two women present thereat, was produced, asserting she was born the 20th day of August 1649, it was arbitrarily rejected by the justices, who were so intent on multiplying converts that they seemed determined to go over all objections, legal or illegal,

whereby any might escape the designed punishment. The case of this young woman was yet more severe in this, that soon after she was sentenced to banishment, she sickened in Newgate; and, dying there, the same unfeeling inhumanity, insatiate with her life, was extended to her lifeless corpse. Her relations were debarred even of the consolation of paying the last office of natural affection, by interring her as they desired; but she was carried to the burying-place where they usually inter felons and others who die in the jail. When the bearers came to the ground, finding no grave made, they left the corpse unburied, saying they would make a grave next morning [we may imagine with what design]. The girl's mother attending the funeral, had the grief and anguish to behold this inhuman usage of her daughter's remains in silent sorrow, without the power of remedy. The other four, being married women, were sentenced to eleven months' imprisonment in Bridewell.

On the 15th, above forty more were brought to the sessions at the Old Bailey, and called to the bar; one, two, three, or four at a time, as they were included in one indictment. About sixteen, considering the indictment as a charge of contemning the law, and acting contrary to the King's peace, pleaded not guilty. Others, giving general answers, such as *I have wronged none, I am innocent, &c.*, were set by as mute, and the fact taken *pro confesso*. Then the court, at which Judge Hide presided, proceeded to try

the former sixteen. The witnesses against them were the under keepers of Newgate, and the marshal-men. The first was one Dawson, a turnkey, who was greatly confounded in his testimony; for, having sworn that he took John Hope, who had been in prison three weeks, at the Bull and Mouth last Sunday, and the court endeavouring to set him right, he corrected himself, said the Sunday before, which was equally false. Afterward, he said the prisoner was brought out to him, and that he did not see him in the meeting. Upon which one of the jury, addressing himself to the judge, said, 'My lord, I beseech you let us be troubled with no more such evidence, for we shall not cast men upon such evidence as this;' but the judge endeavoured to palliate it, and reproved the jurymen for being too scrupulous.

Another evidence was William Turner, a turnkey too, who, being asked if the prisoner was at the Bull and Mouth, answered he was there that day, he came with the constable; whence it appeared that he did not see him till he came to Newgate. So one of the jury objecting to this witness, the judge grew angry, and threatened him for undervaluing the King's witnesses, and told him the court had power to punish him, and would do it. After some time the jury was sent out, who brought in their verdict, that four of the prisoners were *not guilty*, and the rest they could not agree on. The judge, being much displeased, sent them out again with fresh instructions; they returned

with this verdict, *guilty of meeting, but not of fact*. The judge inquiring what they meant by not guilty of fact, the jury replied, 'Here is evidence that they met at the Bull and Mouth, therefore we say guilty of meeting; but no evidence of what they did there, therefore we say not guilty of meeting contrary to the liturgy of the church of England.' The judge asked some of the jury, whether they did not believe in their consciences that they were there under colour and pretence of worship; to which one of them replied, 'I do believe in my conscience that they were met to worship in deed and in truth.' Another said, 'My lord, I have that venerable respect for the liturgy of the Church of England as to believe it is according to the Scriptures, which allow of the worship of God in spirit; and therefore, I conclude, to worship God in spirit is not contrary to the liturgy; if it be, I shall abate of my respect to it.' In short, neither persuasions nor menaces could induce the jury to alter the verdict; whereupon six of them [the jury] were bound in £100 each to appear at the King's Bench bar the first day of the next term.

On the 17th, those who had been set by were brought to the bar to receive sentence. First, four married women condemned to the house of correction for twelve months, the rest to banishment, *the men to Barbadoes, and the women to Jamaica*, there to remain seven years.

Thus the persecuting magistrates and judges continued to imprison, try, and condemn to



banishment, the members of this Society, in great numbers; there being, by an account published at this time, upwards of six hundred in prison. By authentic records, I find that upwards of two hundred were sentenced to banishment in different parts of the nation, in this and the succeeding year, of whom upwards of one hundred and fifty were condemned at the Old Bailey and Hick's-hall; and, what is very remarkable, out of all this number I find no particular account of more than two at one time, and about fifteen at others, who were actually transported; which was not owing to any relaxation of severity in the Government or subordinate magistrates, but the disappointments they met with of the means of transporting them, as hath been observed with regard to those condemned at Hertford, and will further appear in the process.

There were two named Edward Brush and James Harding; who, on the 24th of the month called March, very early in the morning, were, without any warning, hurried from Newgate, by some of the turnkeys, to Blackfriars, and thence to Gravesend, where they were forced on board a ship, which carried them to Jamaica, where it pleased God to prosper them, so that they lived there in good circumstances; and Edward Brush, who was at that time a gray-haired aged man, a citizen of good repute among his neighbours, and well esteemed by many persons of consequence, after suffering the anguish of being thus violently separated from a beloved wife and only

child, aged as he was, survived the term of his exile, lived to come back and end his days in peace at home.

Along with these two, a third, named Robert Hayes, was also in like manner put on ship-board; in whom we have a fresh instance of the unfeeling barbarity which actuated his persecutors, for, being taken fasting out of prison, though in a weak state of health, and under a course of physic, and carried down the river, on a very cold day, without any refreshment afforded him, within a little time after he was put on board he died there. His body was brought back to London, and interred in the burying-ground belonging to his friends. George Whitehead, who knew him, gives the following account of Robert Hayes, 'He was a very innocent loving man, a goodlike person, of a fresh, comely countenance, seemed healthy and in the prime of his strength when first imprisoned.' And adds, 'I was very sorrowfully affected when I heard how quickly he was despatched out of the world, by the shameful cruelty and inhuman usage of these merciless persecutors.'

Yet, whilst these rigorous measures were thus rigorously executed for forcing uniformity in religion, true religion was perhaps never less cultivated or promoted than at this time by the ruling party. The manners of the age were corrupt and immoral to a scandalous degree. Through the example of their superiors, *and the pliant doctrine of their teachers, adapted to flatter the great, and, in general, more pointed against*

*non-conformity than vice*, the common people, says Neale, gave themselves up to drunkenness, profane swearing, gaming, lewdness, and all kinds of debauchery, which brought down the judgments of heaven upon the nation.

The people called Quakers also, of this age, looked upon the train of succeeding calamities as Divine judgments inflicted upon a sinful and persecuting generation; and although the secrets of the Almighty are a great deep, and his ways above the investigation of human wisdom, yet I think Scripture warrants us to consider signal national calamities in this light, when national corruption becomes remarkably general, as at this time.

The first of those evils, mentioned by Neale, was a war with the Dutch, wantonly, and in unjust policy, commenced by the English court, and promoted by the selfish policy of France, which cost the nation much blood and treasure, and many lives were lost on both sides, and no advantage gained by either.

The next general calamity which befel the nation had more the appearance of a Divine visitation for the sins of the people; it was the most dreadful plague that had been known in the memory of man. Neale writes that it was preceded by an unusual drought; the meadows were parched and burnt up like the highways, insomuch that there was no food for the cattle, which occasioned first a murrain among them, and then a general contagion among the human species, which increased in the city and suburbs

of London till eight thousand or upwards died in a week. The wealthier inhabitants fled into the remoter counties, but the calamities of those who stayed behind, and of the poorer sort, are not easily described. Trade was at a full stand. Intercourse between London and the country was much interrupted. In London the shops and houses were quite shut up, and grass was growing in the most populous streets, now become a scene of solitude, silence, and gloom; and it was remarked, that the first house in which it broke out, and [which] was shut up on account of the infection, was the very next door to the late dwelling of Edward Brush, lately transported on the conventicle act.

It was certainly a most awful and awakening visitation, sufficient, one would think, to rouse the most inconsiderate souls to serious thoughtfulness, and close consideration of their ways and of their latter end, when the examples of mortality were daily multiplying before their eyes, and none could be certain whose turn it would be next, or whether himself had many days to live; yet such was either the hardness of heart, or the mistaken persuasion of their doing well, in the persecuting magistrates, that, unawed by these symptoms of Divine displeasure, not softened to compassion by the common calamity, they proceeded for a season to carry this conventicle act into force, by increasing the number of Quaker prisoners and exiles, as if nothing extraordinary had fallen out.

In the month called April, 1665, twelve

more of this Society were sentenced to transportation, and seven more taken from Newgate to Gravesend, and there put on ship-board, to be transported to the plantations; and in the succeeding month eight others. And a few days after their embarkation, Judge Hide, who had been an active man in promoting the conviction and sentencing of many to banishment, was suddenly taken off, being in health in Westminster in the morning, and found dead in his closet the same day at noon.

At the next sessions at the Old Bailey, four more were condemned to transportation; under which sentence there remained in Newgate more than one hundred and twenty persons, whom the sheriffs knew not how to get rid of; for the masters of ships, persuaded of the men's innocence, generally refused to carry them, and the increasing pestilence confirmed them in their refusal, it being esteemed by them and many others as a judgment on the nation for its persecuting laws. To remedy this difficulty, an embargo was laid on all merchantmen, with an order that none should go down the river without a pass from the admiral; and this would be given to no master going to the West Indies, but on condition of his engaging to carry some Quakers. Remonstrances of the illegality of carrying Englishmen out of their native country by force were vain. At length they found a man for their purpose, one Fudge, a person so hardened as to say *he would not stick to transport his nearest relations*. With this man the sheriffs

agreed to carry the prisoners to Jamaica; and, in pursuance thereof, fifty-five were taken out of Newgate, put into a barge, and carried down the river to his ship, lying at Bugby's-hole, a little below Greenwich. When they came to the ship's side, the master being absent, the seamen refused to assist in forcing them on board, and the prisoners were unwilling to be active in their own transportation. The turnkey and officers used high words to the seamen, insisting that the prisoners *were the King's goods*, and that they ought to be assistant in taking them aboard; but the mariners were inflexible, and would not move a finger in the work. At length, with much difficulty, they got only four on board, and, being weary, returned with the rest to Newgate, where they lay about two weeks, and then were again carried to the barge. Soldiers were sent from the Tower, in boats, to be assistant in putting them aboard. Several of their friends, in other boats, accompanied them, though the soldiers threatened to sink them if they would not be gone. The commander of the soldiers called to the seamen to assist, but few of them regarded. Then the soldiers in the barge laid hold on the prisoners, dragging some, kicking and punching others, heaving many by the legs and arms, and in this manner got them all on board in about an hour's time, being thirty-seven men and eighteen women.

On board, the men were all thronged together between decks, where they could not stand upright. The master of the ship being in the

meantime arrested for debt, and cast into prison, the ship was detained so long in the river, that it was about seven months before they had reached the Land's End; and, in the intermediate time, the pestilence breaking out in the ship, carried off twenty-seven of the prisoners. At last, another master being procured, on the 23d of the month called February, the vessel sailed from Plymouth, and was the next day taken by a Dutch privateer off the Land's End, and carried to Hoorn in North Holland. When the commissioners of the admiralty there understood that they would not be exchanged as prisoners of war they set them at liberty, and gave them a passport and certificate, 'that they had not made their escape, but were sent back by them.' From Hoorn they made their way to Amsterdam, where they met with a kind reception from their friends, who provided them with lodging and clothes, their own having been mostly taken from them by the privateer's crew. From hence they all returned to England, except one, who, being a foreigner, stayed in Holland. By these means the exiles were delivered, and the design of the persecutors was frustrated by the ordering hand of Divine providence.

In the same week that these fifty-five persons were put on shipboard, the bills of mortality in London amounted to upwards of three thousand, and in the next week to four thousand and thirty, and went on increasing till, in the month of September, they increased to upwards of seven thousand in the week. Persecutions,

notwithstanding, continued, and the meetings were disturbed as before. As this destructive pestilence was esteemed to be a sore and heavy judgment on a wicked, profane, and persecuting generation, who had long sported themselves in oppressing the innocent, so it might be reckoned a merciful visitation to the faithful and conscientious prisoners, in releasing them from a life worse than death in the filthy holes of Newgate. For a contagion which spread through all the city with unabated violence must naturally be supposed to infect the jails (at all times liable to infection, where numbers are pent up together in a polluted air, in close, damp, and filthy rooms), with an additional baneful effect. In the afore-mentioned prison no less than fifty-two of the people called Quakers laid down their lives in testimony of a good conscience, twenty-two of whom lay there under sentence of transportation.

But what must fix an indelible stamp of utter insensibility to every motive of humanity, of civility, or common decency, on the characters of those magistrates, to the disgrace of the Government, and of that church with which they were so zealous to force conformity, was, that, during the very height of the contagion, they continued to crowd the infected prisons with fresh prisoners. On the 9th of the month called August, Sir John Robinson, lieutenant of the Tower, sent a body of soldiers to break up the meeting at the Peel, who entered it in the accustomed hostile manner, crying to the assem-



bly, 'they were all their prisoners.' John Eldridge, asking by what authority they came, was answered by a blow on the head with a musket; and another, for asking the same question, was knocked down. The soldiers carried away thirty-two of them to Newgate, without paying any regard to the perilous situation of that prison, which bears an aspect of barbarity insatiable in punishment short of death; as there was, at the time of their imprisonment, no human probability of their all coming out alive; nor did they; some of these being in the number of the prisoners carried off by the plague in that prison.

In the same month, eighteen others were committed to the gate-house, Westminster, by warrants from the Duke of Albermarle, four of which number died there of the contagion.

But now having prosecuted their vindictive measures to imprisonment little short of murder, the devouring pestilence continuing to cut off multitudes of the citizens; and little or no trade stirring, the poorer people grew discontented. The melancholy state of the city, and general distress of the citizens, damped the fury of persecution in the city for the present; and this calamity of the plague being, the next year, succeeded by another little less distressing—a destructive and extensive conflagration, the successive and extraordinary symptoms of Divine pleasure discouraged (or the necessary care for the relief of the distressed citizens diverted the attention of), the Government and

magistrates, from prosecuting the Dissenters as hitherto, in order to apply it to more pressing exigencies; so that this people in the city of London had a respite of some years, wherein they were suffered to hold their meetings with less disturbance.—(GOUGH'S *History, &c.*, vol. ii. pp. 110–141.

I am willing here to dismiss, for the present, these painful and disgusting details, and proceed with other matter of a more humane and charitable complexion; but I may not do it without some concluding remarks. We have here the same sort of proceedings with which I have before, in some measure, brought my readers acquainted, and carried on by the same set of people—a bench manifestly corrupt and partial in its judgments, and subservient to the will and interests of the clergy—with officers as ready and willing to execute, as those magistrates could be to issue their arbitrary commands.

We see the judge striving to exact from the prisoners a promise ‘to have no more such meetings’—the great point this priest-ridden Government had to carry. In case of such compliance, the law, severe as it was, and peremptory in its provisions for punishment, was to be set aside! Again we have an inquisitor in place of a constitutional judge: a poor lad is asked (by way of beginning his trial), *If he were not at the Bull and Mouth meeting on such a day*: he denies the fact, and the proofs fail. Was this the administration of justice? And

by what law these judges sent some of those convicted to Barbadoes, others to Jamaica (separating the sexes, too), save by the mere will and pleasure of the court, it would be difficult to discover. The jurors are threatened (as in other cases before related), and bound over for the chance of a fine; *money* is attempted, in the most barefaced manner, to be exacted of the prisoners, by their own compliance, with the alternative provided by the Act. To what fund would this money have gone? I suppose it would have become presently the instrument of further injustice and violence, in the shape of reward to the perpetrators. There is evidence sufficient that these had a kind of work to do (as a Welshman told me, when I had huffed him a little about some unreasonable distrains in our parish), *which no one would perform who could not get well paid for it!* The personal injuries which appear to have been inflicted, on these occasions, on the unresisting subjects of the law, and the final martyrdom of a considerable number of them, by the effectual methods of exposure to disease and the elements, cannot have escaped the animadversion of the most indifferent reader.

Now for the conduct of the *Quakers*. It was, in the first place, as became their Christian profession, altogether peaceable. It was, secondly, firm and patient. Thirdly, and what some will be disposed to lay more stress on, it was strictly *loyal*. For when they might have absconded, and have had a fair chance of personal safety,

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they chose to report to the King and council, by letter, what had happened; and this only to incur, from those who had plainly no sense of generosity or compassion in them, a further and a long imprisonment. They were, in this important respect, found blameless in all their conduct, though judge Bridgeman vainly endeavoured, at the cost of the exhibition of much absurdity and no little malice, to involve them in a common charge with those wicked plotters, of whom he had hanged up four or five of the speakers or praters at York: counting it an honour to be so employed in the king's service!

Of what use, *now* (some will say), to revive the memory of these cruelties? Reader! the same hierarchy is still over us; the same ecclesiastical establishment, supported in the same way of legal exaction, still subsists. Let the history of this people be once lost, let all mention of the sufferings they have formerly endured cease, let their testimony on God's behalf, and their loyalty to the King in bearing it, once come to be accounted madness (as too many have been persuaded already to consider it), and we shall have lost one of the bulwarks of our civil freedom! There is no saying to what length *intolerance*, goaded by a too great license in some, in religious matters, and encouraged by the support of arbitrary and oppressive ministers of state, might hereafter again proceed: were we not careful still to maintain our protest, still to keep before the eyes of our country-

men the evidences of the possibility of subduing, by a firm, though passive resistance, with faith in God, the Judge of all the earth, its utmost violence. Let none judge us in these matters without full inquiry, nor account us uncharitable for striving to advance and perpetuate that best safeguard of all right practice (and of Christian charity too), a full and entire LIBERTY OF CONSCIENCE.—(*Yorkshireman*.)

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#### EARLY SIMPLICITY.

OBSERVING the present mode and extent of conducting the discipline, we may be interested, and perhaps instructed, with the concise, yet beautiful simplicity of the following Monthly Meeting Minute, recorded nearly 200 years ago :—

‘At a Monthly Meeting of Friends of the western division of Cornwall, held the 13th of 9th month, 1676. Friends met together in the fear of God, finding not much business to do, waited upon the Lord, and felt and enjoyed his heavenly presence; in the sense of which they parted one from another, giving the glory to his great name.’

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#### THE YOUTHFUL MIND.

THE youthful mind is like a stony soil, bringing forth, abundantly, either plants or weeds. It requires frequent cleaning, and continual watching unto prayer.—(R. FOWLER.)

## INTERCOURSE WITH GOD.

To be a Christian is to have Christ living in us; to be led by his Holy Spirit. Endeavour to find delight and conversation in secret intercourse with God.—(*From Dr. WAUGH's Letter to his Daughter.*)

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## IMMEDIATE REVELATION NOT CEASED.

THE following circumstance affords a striking evidence of the truth of the doctrine of Immediate Revelation. It is extracted from the interesting journal of William Williams, a valuable minister of Whitewater Monthly Meeting, in Indiana, who died in 1824:—

Here I feel willing to note down a circumstance which took place when I was last at Duckcreek Meeting, in the state of Delaware, which was held on first day, and was very large. After I had sat a while in solemn silence, the life of truth arose in my heart, and, with it, the subject of war opened in my mind, at which all that was within me bowed before him who is the God of peace; and feeling my insufficiency to take so important a subject, I, through weakness, did plead with my Master to excuse me from the task, and that he would be pleased to lead me in a more easy path, fearing the cause might suffer by my inability to do it justice. But the Lord showed me that that was what he had for me to do in that meeting, so I resigned myself into his hands, and became calm; then

stood up and spoke on the subject for nearly two hours, to the relief, comfort, and satisfaction of my mind, and the meeting concluded. I then returned to my lodgings, and was sitting at the door on a seat fronting the street, where many were passing along from meeting; and amongst the rest, a plain, good-looking black man, who, when he came near, stopped, as if he had a mind to come in; he said he did not stop to come in, then he stepped to me and said, I stopped to speak a word to thee, which is this—the Master required a great work of thee to-day, and thou shrunk from it for a while, thinking that the great men of our state were present, and thou begged to be excused, but the Master held thee to it, and when thou didst put thy trust in him, he carried thee through it without a jar or a flaw. Now, I think this is enough to give encouragement always to trust Master. This much, I thought I had for thee. Alway trust Master; farewell. So he left me. I knew that this man must have been favoured with the spirit of revelation, for there was nothing seen or heard, with the outward eye or ear, that could have given him this knowledge, for I sat very still while my mind was under the exercise; and when I stood up, I said nothing concerning it, but went on into the subject.

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#### RECEIVE AFFLICTION WITH PATIENCE.

If we receive the cross occurrences of life with meekness, humility, and patience, we in measure

co-operate with the designs of an all-wise Creator ; but if we improperly struggle, murmur, or suffer impatience or fretfulness to take place in us, we are instrumental to mar and frustrate his gracious design towards us, which is by these messengers of affliction and trial intended to purify and fit us for a reception amongst the blessed, when time here is ended.

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#### PROVIDING FOR EVERYTHING BUT DEATH.

It is said of Cæsar Borgia, that in his last moments he exclaimed, 'I have provided, in the course of my life, for everything except death ; and now, alas ! I am to die, although entirely unprepared.'

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#### MEDITATION ON THE DEW.

Soon as the evening comes, this penetrating, invisible moisture, embalms each herb, flower, and fruit, that grows. When sultry heat and winds have caused the various tribes of vegetation to languish and pine with sickly drought, this wondrous cordial falls upon their drooping heads, and makes them blow afresh in health and beauty. But how admirable this gentle dew, when it distils its treasures into nature's lap ; it is neither heard by the quickest ear, nor seen by the sharpest eye ; what a striking emblem is this of that Divine anointing from above, which descends on heaven-born souls. The



Lord says, by Hosea, his prophet, 'I will be as the dew unto Israel!'—heavenly dew! This is the still small voice of the Holy Spirit, which is not to be found in the whirlwind of fleshly works and passions. As the dew falls when all is still, when all is wrapt in silence, so it is in the silence of all flesh, from its noisy workings, that this sacred unction distils upon the soul, and causes it to grow as the lily, and cast forth its fragrant odours as the cedar of Lebanon. Let us learn from the foregoing considerations that still streams are deepest. Let us strive to be more and more like Mary at the feet of Jesus, and be more concerned in *receiving* from him, than to be *offering* the sacrifice of fools. Let all remember that God is a spirit, and seeketh such to worship him, who worship in spirit and in truth.

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### THE DEW.

No sooner comes gray twilight's hour,  
Than dew-embalm'd is every flower ;  
And every herb and fruit that grows,  
The dew's refreshing influence knows.  
With arid winds, or sultry ray  
When vegetation pines away,  
This cordial balm, from heavenly springs,  
Reviving strength and beauty brings.

A wonder in itself—but still  
Our minds with greater wonder fill,  
When all our powers are set at nought  
To find how its descent is wrought ;  
Though never heard nor seen to fall,  
Yet felt and visible by all ;

A striking emblem in its face  
 We surely see of heavenly grace !  
 What saith the Almighty by Osee ?  
 ' As dew to Israel I will be.'  
 The dew of heaven, the fruit of love,  
 Bestow'd on mortals from above !  
 ' A still small voice,' which, as of yore,  
 Remains unheard 'mid passion's roar ;  
 But, as the outward dew is found  
 In evening's silence to abound,  
 So does this heavenly unction flow  
 When all the creature is laid low ;  
 To cause the soul shake off its sloth,  
 And quicken it in its upward growth—  
 E'en like the lily to arise,  
 And reach, like Lebanon, the skies.

We hence may learn, if we but will,  
 That quietest streams are deepest still.  
 May we be therefore wise in heart,  
 Preferring Mary's better part—  
 Sitting to hear at Jesus' feet,  
 And find his gracious words our meat—  
 Desiring rather to receive  
 Whatever he may please to give,  
 Than offering that which at our hand  
 We do not know him to demand ;  
 Accus'd of folly lest we stand. }  
 And, if we would acceptance find,  
 Let this great truth impress our mind :—  
 God is a spirit ; and his will,  
 For all who would draw near him still,  
 Remains, that this must be perform'd  
 In truth, and with the Spirit warm'd.

*Glasgow, 2d Month, 1839.*

R. S.

### EXCESS IN APPAREL.

Excess in apparel is another costly folly. The very trimming of the vain world would clothe

all the naked one. Choose thy clothes by thine own eyes, not another's. The more plain and simple they are, the better; neither unshapely nor fantastical, and for use and decency, and not for pride. If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton. It is said of the true church, 'The King's daughter is all glorious within.' Let our care, therefore, be of our minds, more than of our bodies, if we would be of her communion.—(PENN'S *Maxims*.)

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### QUAKERISM NOT SINGULAR.

PART OF AN INTERESTING CONVERSATION WHICH TOOK PLACE BETWEEN DR. EVERARD\* AND AN ACQUAINTANCE, UPON THE INFLUENCE OF RELIGION IN THE REGULATION OF THE TEMPER AND THE RENEWING OF THE HEART.

DR. EVERARD was speaking of a person eighty-four years old, who was labouring under a complication of the most painful complaints, and had been deprived of sight for many years, yet was one of the happiest and most grateful of men, frequently acknowledging the many blessings he possessed in the beautiful language of the psalmist.

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\* Dr. Everard was of the Roman Catholic persuasion; affording a proof, amongst many others, of the powerful influence of Divine grace, when its inward operation is freely yielded to, in so illuminating the understanding, renewing the heart, and fortifying the resolution, as to enable men to rise superior to the disadvantages and prejudices of their education.

*Acquaintance.*—To have attained so great an age and be cheerful with such infirmities, he must possess a naturally happy and placid temper.

*Dr. E.*—Quite the contrary, his natural temper was irascible and violent.

*Acq.*—Then what has effected this wonderful change?

*Dr. E.*—Religion.

*Acq.*—Religion will certainly do much, but if the natural temper is not good, there will be moments when the mind is thrown off its guard, and the dispositions nature has given will show themselves. We may reason with ourselves, we may feel the folly of giving way to irritation, yet when vexations arise, who will venture to say that with philosophic calmness, they can stand their ground.

*Dr. E.*—You are going, my dear Sir, from our subject, I was not speaking of either philosophy or reason, for these I know can do little. It is religion—religion alone that can control the passions, subdue the temper, and infuse into the soul, tranquillity and peace.

*Acq.*—Well, putting philosophy and reason out of the question, yet I cannot allow, that the religious character can so far get above the weaknesses of our nature, that he will not at times feel the irritations, the infirmities, and the passions that are attached to it. You cannot think otherwise.

*Dr. E.*—My dear friend, I do think otherwise, and if you will give me a patient hearing,

I will explain to you my sentiments, I may say the convictions of my soul, on a subject of the first importance ; I mean the regeneration of the human heart. Man is by nature the most selfish and the most irritable of all animals ; the light of his natural reason is utterly unable to subdue his evil propensities ; and He who created him, with a condescension and love that must ever call forth our gratitude and praise, has planted, or put into his heart a heavenly principle, an emanation from his own Divine nature for him to profit withal. This Divine principle, which we term 'the grace of God,' becomes more and more clear, as it is attended to, and it subdues, cleanses, and I may say consumes, all that is of an earthly, selfish, and sordid nature. A soul given up to its influence undergoes a complete change. A new birth is experienced, old attachments are done away, new affections, new desires spring up, the spiritual understanding is illuminated, it sees this world in its true colours, and acknowledges the emptiness and vanity of all created things.

*Acq.*—Excuse me for interrupting you, but just give me leave to ask if you believe man can attain perfection, while in a state of mutability ?

*Dr. E.*—Perfection comprehends everything, so that I durst not venture to make use of so strong a word. But it is my full belief, that by giving way to this spiritual teacher, by attending to its dictates, its admonitions, and

reproofs, the soul undergoes such a complete change, that whilst in the body, it is permitted to hold a sweet and intimate communion with his Maker, and when its frail tabernacle is dissolved, it is united to the Fountain of all good, in a union never to be broken.

*Acq.*—Then it is your opinion that none but purified spirits of this high order are permitted an entrance into heaven, and that the great bulk of mankind are shut out from it.

*Dr. E.*—Far be it from me to set limits to the Almighty, it is a subject I do not feel at liberty at present to enter upon. But you are again digressing from our subject; let me now return and ask if you are not now convinced that a gracious God has not left man to be the sport of his wayward passions, but has given him a counteracting principle, sufficiently powerful to overcome them?

*Acq.*—Your arguments appear to me so clear and conclusive that I have nothing more to say, only, to arrive at this state must be a most difficult, though a most desirable attainment.

*Dr. E.*—O, my dear friend, that I may not only convince your judgment, but that, through infinite goodness, you may experimentally know and acknowledge the truth of what I have asserted, is my fervent wish; and, believe me, the attainment is not so difficult as you imagine; the work is not left to our feeble powers; we have but to co-operate with this Divine principle, to desire with our whole heart this purifying change, to be willing to feel as passive clay

in the hands of the mighty Potter; and we shall be led, step by step, till the supernatural regeneration is effected. Let me conjure you, as you wish for happiness, to reflect seriously on your situation, to search after this Divine light within you, to attend to its teachings, and expect no happiness but through and by it. I can feelingly speak to you, and I do solemnly declare that, after pursuing happiness for years in the schools of the learned, in the philosophy of ages, and in the pleasures of the world, I found her not till I became acquainted with this pure and vital principle. Let me entreat that you will often retire into inward silence; and, under a deep sense of your own weakness, sit, as it were, at the feet of Jesus. You will find a strength given you, a consolation poured into your soul, that at present you have no idea of. All restless and irritable feelings will be overcome, every care will be diminished, every blessing will be doubled to you, and the evening of your days will close in peace and hope.

The Acquaintance was melted into tears.—  
(*Irish Friend*, vol. ii. p. 10).

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#### DANGER OF RICHES.

CLARKSON, in his *Portraiture*, observes, 'The worst examples in the Society of Friends are generally amongst the children of the rich.' 'There is no greater calamity,' he adds, 'than that of leaving children in affluent independence.'

## PERSECUTION OF CHILDREN AT BRISTOL.

On the 7th of the month called July, 1682, they dispersed the meeting, which then consisted chiefly of children; for the men and women being generally in prison, the children kept up their meetings regularly, and with a remarkable gravity and composure. It was surprising to see the manly courage and constancy with which some of the boys behaved on this occasion, keeping close to meetings in the absence of their parents, and undergoing, on that account, many abuses with patience. On the 16th, Tilly caused five boys to be set in the stocks three quarters of an hour; on the 23d, eight boys were put in two hours and a half; on the 30th, in the afternoon, about fifty-five were at the meeting, when Hilliar, with a twisted whalebone stick, beat many of them unmercifully; striking them violent blows on their heads, necks, and faces, few of them escaping without some marks of his fury. On the 13th of the following month, Hilliar beat Joseph Kippin, a young lad, about the head till he was ready to swoon; he also sent eleven boys and four girls to Bridewell, till a friend engaged for their appearance next day, before the deputy mayor, who endeavoured, both by persuasion and threats, to make them promise to come to no more meetings; but the children, in that respect, were immovable; wherefore they were sent to bridewell again, Hilliar, to terrify them, charging



the keeper to procure a new 'cat-o'-nine-tails' against next morning. Next morning he urged the justices to have them corrected, but could not prevail. The boys and girls were mostly from ten to twelve years of age.

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### SILENCE BEFORE AND AFTER MEALS.

THE custom of making a solemn pause before meals is a duty, the observance of which is acceptable, when rightly performed in the sight of him who knoweth the heart, and a departure from this practice by some is much to be regretted.

When seated around the table, and about to partake of those things necessary for the nourishment of these bodies, should we not feel our hearts raised in holy aspirations to the Bountiful Giver, and all within us bowed in reverence before him from whom proceedeth every good and perfect gift.

There are many amongst us in this wholesome practice, who are, doubtless, really desirous of feeling dependent on Almighty goodness for all his favours, but should any be remiss in this respect, or give way to negligence, may this little attempt, to stir them up to more circumspection, not be in vain. Were we in the practice of a few moments of stillness when the meal is ended, we might, at times, be favoured with a feeling of good; and thus should we experience the beneficial effects of endeavouring

after a stricter attention to that holy injunction, 'whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

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### HATRED.

As every degree of hatred, envy, or contempt, entertained in the mind, must unavoidably cut off its communication with Divine good, surely no one in that state can be the instrument or channel for conveying it to another.—(DILLWYN'S *Reflections*.)

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### THE MINISTER OF MINISTERS.

6th Month 13th, 1798.—MEETING. A time of Divine favour to me from my first sitting down. C. Hustler and G. Dillwyn ministered, and most excellently; but if the minister of ministers does but manifest himself, it is of little consequence to me whether there is silence or preaching, excepting, indeed, when the word spoken is brought home by the internal witness.—(WM. ALLEN'S *Diary*.)

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PREAMBLE AND PENALTIES OF AN ACT  
(22 CHAS. II., C. 2) 'TO PREVENT AND SUPPRESS  
SEDITIONARY CONVENTICLES.'

WHEREAS an Act made in the 35th year of the reign of our sovereign lady Queen Elizabeth, intituled 'An Act to retain the Queen's subjects in their due obedience,' hath not been put

in due execution, by reason of some doubt of late made whether the said Act be still in force, although it be very clear and evident, and it is hereby declared, that the said Act is still in force, and ought to be put in due execution: for providing, therefore, of farther and more speedy remedies, against the growing and dangerous practices of seditious sectaries, and other disloyal persons, who, under pretence of tender consciences, do, at their meetings, contrive insurrection, as late experience hath showed. Be it enacted, &c. Follow the penalties—

£5, or three months to the house of correction, for the first offence of attending a conventicle, if above sixteen years of age; £10, or six months, for the second; *transportation* for seven years for the third, with sequestration of estate, or dstraint for the charges; and *five years' SLAVERY IN THE COLONIES*, by contract between the sheriff and a purchaser, on being sent abroad, in defect of property to dstrain upon; *or out of which to pay £100 as a liberating fine*. This fine to be repeated, and £100 added, as oft as he should offend afterwards, or *transportation*, &c. (with *death* for returning), and the forfeiture of his *life-interest in his estate*.

*Conventicles to be broken up by an armed force*, under the direction of lieutenants of counties, sheriffs, &c.

Even a *feme covert* could not escape; but must be redeemed by her husband, at the price of £40; or go to prison, or be transported with him.

Nor could a *peer of the realm*: he must be fined £10 for the first offence, £20 for the second, and for the third, be tried by his peers. The fines to be levied by distress, by warrant of any two justices, or a chief magistrate.

The force of this Act was directed against the *Quakers*, by inserting, in the latter part of it, three sections, which brought *their refusal to take an oath* under its full penalties; and they suffered dreadfully through it! In the streets, or where they met to assert their religious rights, they were dragooned; in court they had oaths tendered, and were convicted under this Act upon their refusal.

This was in 1664. In 1670, came forth a second Act with the above title, which proceeded chiefly by the method of heavy fines upon the preachers; not exempting, however, any that were found met from a penalty.

‘This Act,’ says Besse, ‘was forthwith put into a rigorous execution, and many hungry informers [for the sake of their *third* of the penalties] *made it their business* to live upon the spoil and ruin of conscientious people. But after some time, a stop was put to their proceedings, by Charles II.’s declaration for suspending the penal laws in matters ecclesiastical, dated 15th March, 1671–1672. In this, it is confessed, that, *by the sad experience of twelve years, it is evident there is very little fruit of all these forcible methods!*’

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## THE BEATIFIC STATE.

O BLESSED and glorious society, where no contentions ever arise; where no malignant spirit ever interrupts the universal harmony; where no malevolent affection is ever displayed; where no provocation disturbs the serenity of the mind; where not one revengeful thought arises against the most depraved inhabitant of the universe; where a single falsehood is never uttered; where folly, error, and impertinence never intrude; where no frown sits lowering on the countenance, and no cloud intercepts the sunshine of benevolence; where 'holiness to the Lord' is inscribed on every heart; where every member is knit to another by the indissoluble bonds of affection and esteem; where a friendship is commenced which shall never be dissolved; where love glows in every bosom, and benignity beams from every countenance; where moral excellence is displayed in its most sublime and diversified and transporting forms; where 'a multitude which no man can number, from all nations, and kindreds and people, and tongues,' join in unison with angels and arch-angels, principalities, and powers, in swelling the song of salvation to Him that sits upon the throne, and to the Lamb that was slain, for ever and ever. Ye glorious hosts of heaven, who minister to heirs of salvation on earth; ye redeemed inhabitants from our world, who came out of great tribulation, and are now before the throne of God, and serve him day and night in

his temple, we long to join your blessed society. You dwell amidst scenes of magnificence, and the splendours of eternal day; you are for ever secure from sin, and sorrow, and every evil annoyance; your joys are uninterrupted, ever increasing, and ever new; your prospects are boundless as the universe, and your duration permanent. . . . We dwell in houses of clay, whose foundation is in the dust; we sojourn in 'a land of pits and snares,' and in 'the region of the shadow of death;' we walk amidst scenes of sorrow and suffering, surrounded by 'the tents of strife,' and exposed to the malice of lying lips and deceitful tongues. From our earthly prison to which we are now chained as 'prisoners of hope,' we lift our eyes to your happy mansions with longing desires, and exclaim, 'O that we had the wings of a seraph, that we might fly away to your blissful seats and be at rest.' We long to join the blest assembly and church of the first-born which are written in heaven, Jesus the mediator of the new covenant, and God the judge of all. May the Father of all mercies, who hath begotten us to the lively hope of an incorruptible inheritance, grant that we may persevere in the Christian course, be kept from falling, be guided by his Almighty power, through faith unto salvation, and that, in due time, an inheritance may be abundantly administered to us, into the everlasting kingdom of our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen.—(DR. DICK.)

## KINDNESS AND COURTESY.

## AN ATHENIAN STORY.

IN Athens, ere its sun of fame had set,  
'Midst pomp and show the gazing crowds were met  
(Intent for ever upon something new),  
The mimic wonders of the stage to view.

Lo ! where the wide-extended circus spreads,  
In galleried ranks, its sea of living heads,  
Ranged in close order, rising row on row ;  
The void arena claims the space below.

The seats were filled ; but, ere the shows began  
A stranger entered, 'twas an aged man,  
And while he sought a place, with aspect mild,  
The polish'd, young Athenians sat and smiled,  
Eyed his confusion with a sidelong glance,  
But kept their seats, nor rose on his advance.

O ! for a burning blush of deeper hue,  
To mark the shame of that self-glorious crew ;  
How poor the produce of fair learning's tree,  
That bears no fruits of sweet humility !  
'The growth of arts and sciences how vain,  
In hearts that feel not for another's pain !

Not so the Spartan youth, whose simpler school  
Instill'd the plain, but salutary rule  
Of kindness ; and whose honest souls preferred  
Truth, to display—performance, to a word.

They in the Cirque had their appointed place,  
Distinct from Attica's distinguished race,  
And rose with one accord, intent to prove  
To honoured age their duty and their love.  
Nor did a Spartan youth his seat resume,  
Till that old man found due and fitting room.  
Then came the sentence of reproof and praise,  
Stamped with the sternness of the ancient days.  
For, standing forth amidst the assembled crowd,  
The venerable stranger cried aloud :—  
'The Athenians learn their duty well ; but, lo !  
The Spartans practise what the Athenians know !'

The words were good, and, in a virtuous cause,  
They justly earned a nation's glad applause.  
But we have surer words of precept given  
In God's own Book, the words that came from heaven:  
'Be kind,' 'Be courteous,' 'Be all honour shown,'  
'Seek other's welfare rather than thine own.'

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EXTRACT FROM RAYMONDS 'TRAVELS IN THE  
PYRENEES.'

SPEAKING of the Spanish smugglers, he says—  
These smugglers are as adroit as they are determined, are familiarized at all times with peril, and march in the very face of death; their first movement is a never-failing shot, and certainly would be a subject of dread to most travellers; for where are they to be dreaded more than in deserts, where crime has nothing to witness it, and the feeble no assistance? As for myself, *alone and unarmed*, I have met them without anxiety, and have accompanied them without fear. We have little to apprehend from men whom we inspire with no distrust nor envy, and everything to expect in those from whom we claim only what is due from man to man. The laws of nature still exist for those who have long shaken off the laws of civil government. At war with society, they are sometimes at peace with their fellows. The assassin has been my guide in the defiles of the boundaries of Italy; the smuggler of the Pyrenees has received me with a welcome in his secret paths.

Armed, I should have been the enemy of both; unarmed, they have alike respected me.



In such expectation, I have long since laid aside all menacing apparatus whatever. Arms may, indeed, be employed against the wild beast, but no one should forget that they are no defence against the traitor; that they irritate the wicked, and intimidate the simple: lastly, that the man of peace, among mankind, has a much more sacred defence—his character.

When such feelings as these arise in the breast of a man, who, simply from outward observation, is led to view human nature as a compound of good and evil, that may be conciliated by kindness, and aggrieved by the contrary: how strong, in the eyes of the Christian, must be the sanction of principles derived from the spirit of his holy religion, whose direct object it is to cherish such benevolent dispositions, as would, if men would suffer themselves to be influenced by them, lead to universal peace and harmony in the world.—(HANCOCK'S *Peace Exemplified*.)

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#### HARD MEASURE FOR NOT SWEARING.

IN 1660, a remarkable occurrence took place at Reading assizes. Henry Hodges, a poor smith, lost three cows, which were found in the possession of the thief who stole them. He was brought to trial, and Henry appeared to claim his cows. The judge told him they must be proved on oath before he could have them again. He replied that he could not swear for conscience sake. The judge said, if any of his

neighbours would swear they were his, they should be returned to him ; upon which, one of his neighbours took his oath, and the judge promised that they should be returned.

Thus far, the proceedings appeared just and equal, but many thought the judge too rigorous, when, having observed the sincerity and tenderness of the poor man's conscience, who could not swear in a case of his own property, he caused the oath of allegiance to be tendered him in court ; and, for refusing to take it, sent him to jail.—(BESSE.)

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#### CONFIDENCE IN GOD.

A FEMALE in one of our large towns, had been in the habit of attending religious meetings in the evening. On some occasions she went alone. On her returning one evening from the place of worship, she was met by two ruffians, who stepped before her, presented a pistol to her breast, and demanded her watch and money. She instantly fell upon her knees before them, and, with uplifted hands, cried out, 'Now, Lord Jesus, help.' The affrighted ruffians fled.

Here is a practical comment upon these words, 'Who is he that will harm you, if ye be followers of that which is good ?' (1 Pet. iii. 13.)

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#### GEORGE FOX SEEKS SPIRITUAL COUNSEL.

At a time when he was a good deal cast down, he made several efforts to obtain spiritual

counsel ; visiting, as occasion offered, those persons whom he supposed likely to befriend him by their advice. Of some of these visits he speaks with amusing simplicity, especially of that to a person whom he describes as ‘an ancient priest at Mansetter, in Warwickshire,’ whom he ‘reasoned with upon the subject of despair and temptations.’ ‘But he was ignorant of my condition,’ he says, ‘and he bid me take tobacco and sings psalms ; tobacco was a thing I did not love, and psalms I was not in a state to sing. Then he bid me come again, and he would tell me many things ; but when I came again he was angry and pettish, for my former words had displeased him.’ He was not more successful in his next application, as the following record testifies :—‘Then I heard of a priest living about Tamworth, who was accounted an experienced man ; and I went seven miles to him ; but I found him like an empty hollow cask.’

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#### PREPARING FOR ETERNITY.

HE who cannot find time to consult his Bible, will find, one day, that he has time to be sick ; he who has no time to pray, must find time to die ; he who can find no time to reflect, is most likely to find time to sin ; he who cannot find time for repentance, will find an eternity in which repentance will be of no avail. Let us, then, under the influence of the Divine Spirit, seriously reflect under what law we came into

the world ! 'It is appointed for all men once to die, and after death, the judgment.' Is it not obvious, then, that the design of life is to prepare for judgment ; and that in proportion as we employ time well, we make immortality happy.—(H. MORE.)

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### A GREAT MIND.

ONE of the indications of a great mind, is an abhorrence of envy and detraction.

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### WATER AND WINE.

#### LINES ON A TEETOTAL WEDDING.

WHEN circling friends the bridal pair surround,  
With wine or water shall the feast be crown'd ?

Gladness is there—joy animates the throng—  
Deck you with rosebuds, raise the cheerful song ;  
Let not one flow'ret of the spring pass by,  
Quaff the full portion of the cup of joy ;  
With wine, bright wine, the festal board be crown'd !  
Banish dull care, and send the wine-cup round !

Delusive syren ! hush thy tempting strain,  
Behold thy votaries lie among the slain !  
Maddening thy joy ; thy pleasures quickly pall.  
See the hand-writing in the banquet-hall ;  
Thou art found wanting, in truth's balance weigh'd,  
Thy light'ning flash but leaves a deeper shade.  
Darkness, and woe, and bitter fruits are thine ;  
Banish the cup, taste not the sparkling wine !  
Yes, when our friends the bridal pair surround,  
With crystal *water* let the feast be crown'd.  
Haste ye to yonder living fountain bright,  
It sparkles too, all clear as fluid light !

It maddens not the brain, nor fires the eye,  
It leaves no stain upon our revelry.

When angel-food to Israel's tribes was given,  
This the twin-blessing granted them by Heaven.  
Planted at length on Canaan's fruitful hills,  
Their milk and honey failed when failed their rills.  
Seated 'neath vine and fig-tree, Israel  
Eat of the fruit, and drank the limpid well.

The brightest jewel that the earth can boast,  
Measures by water its uncounted cost.  
Emblem of purity and grace divine ;  
O may truth's living waters e'er be mine !  
When the apostle saw, with angel eye,  
The city of transparent gold on high,  
Waters of life, all clear as crystal, flow'd,  
And gladden'd all the heritage of God.

#### INFINITE VALUE OF ONE SOUL.

If the globe were one mass of the purest GOLD ;  
if the stars were so many JEWELS of the finest  
order ; if the moon were a DIAMOND ; and the sun  
a RUBY ; they were less than nothing, when com-  
pared with the infinite value of one soul.

#### KNOW THYSELF.

THAT man must daily wiser grow,  
Whose search is bent *himself* to know ;  
Impartially he weighs his scope,  
And in firm reason founds his hope ;  
He tries his strength before the race,  
And never seeks his own disgrace ;  
He knows the compass, sail, and oar,  
Or never launches from the shore ;  
Before he builds computes the cost,  
And in no proud pursuit is lost.

He learns the bounds of human sense,  
 And safely walks within the fence ;  
 Thus, conscious of his own defect,  
 Are pride and *self*-importance check'd.—(GAY.)

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#### THOUGHTS ON THE PREVENTION OF WAR.

PREVENT, by a just and conciliating policy, one single war, and the money thus saved would provide, perpetually, a competent mental and moral education for every individual who needs it in the three kingdoms. Let a man for a moment indulge his reason, in supposing that one of our wars during the last century had been avoided, and that fifty years ago such an education had been provided—of what comparative importance is the war to us now? In the one case, the money has provided the historian with material to fill his pages with ornaments, and victories, and defeats; it has enabled us

‘To point a moral, or adorn a tale,’

In the other, it would have effected, and would now be effecting, and would be destined for ages to effect a great amount of solid good—a great increase of the virtue, the order, and the happiness of the people.—(DYMOND'S *Essays*.)

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#### DYMOND'S GRAVE.

STANDING by Exeter's cathedral tower,  
 My thoughts went back to that small grassy mound  
 Which I had lately left—the grassy mound  
 Where Dymond sleeps—and felt how small the power

Of time-worn walls to waken thoughts profound,  
Compared with that green spot of sacred ground.  
Dymond, death-stricken in thy manhood's flower,  
Thy brows with deathless amaranths are crown'd ;  
Thou saw'st the world, from thy sequestered bower,  
In old hereditary errors bound,  
And such a truthful trumpet thou didst sound,  
As shall ring in man's ears till time devour  
The vestiges of nations. Yet thy name  
Finds but the tribute of slow-gather'd fame.—(B.)

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### THE CHURCH OF ENGLAND.

'My kingdom is not of this world.'—John xii. 36.

NOTHING is more common than to hear evangelical and orthodox churchmen using the phrases Church of Christ,—Church of God,—Our Church,—Our Holy and Apostolic Church,—Our Jerusalem, &c., always meaning by these phrases, the Church of England ; thereby implying, as well as at other times affirming, the only true and recognizable religion to be that of the Parliament, all Dissenters being constitutionally heretical, schismatic, and apostate. Hargrove remarks,—scarcely any Churchman examines the state church, without having his conscience shook ; so that it becomes necessary for men to practise upon their own understandings, before they abuse the understandings of others. But how do they effect this ? By a principle of mental philosophy. A principle which assumes the final admission of iterated declaration and inference, brought in by covert methods, invested with an air of devotion, and

urged with the blandness and confidence common to axiomatical verities. What is frequently repeated, comes at length to be believed, however doubtful, and even irreconcilable to truth it originally appeared. A man's convictions render his state doubtful; people tell him he is regenerate, and this being, frequently repeated, mental intensity subsides, the peace-speaking doctrine gradually obtains credit, and comes at length to be firmly believed. Here a delusion is effected. A deceived heart turns him aside, and he cannot deliver his own soul. The flattering unction once laid on the soul, spreads like oil over the wavy surface of the mind, acts as a sedative to the scruples of conscience, and not unfrequently assists the inventive faculty in producing pleas for bigotry and superstition. By these, and similar means, any truth may be obliterated, any error become accredited, and persecution practised as a profession that does God service.

The mass of mankind are easily susceptible of imposition; and state churches are finished specimens of their extreme gullibility. An objective or traditional religion is all the religion that many people have. That religion is the church, and of that church they would know nothing, but for its bells, its organs, and its rates. Ignorance of religion is all the bliss they derive from it; and a satisfied debasement forms the curse of their condition. Contented with their degradation, they become the prey of the priesthood, the slaves of superstition, and the



victims of most consuming vices. Even where correct moral feeling is preserved, and discipline, and education, and Christianity, alike professed, hardly any definite, sound idea of true religion can be elicited. Logically and ethically considered, the delusion here complained of evidently lies in the abuse of words. The terms—Church of Christ,—Apostolical Church,—Church of England, &c., are used as synonymous ; whereas, they have little, if any relation to one another. They represent, in fact, two distinct and distant objects. The Church of Christ is one thing, and a great reality ; the Church of England is another thing, and a great nullity ; one is a Divine policy and came from heaven, the other a human contrivance and of earthly origin. One originated in the compassion of God, and contains the ‘ Lord from heaven ; ’ the other sprung from heathen passions, and embodies the man of sin. One implies a glorious revelation ; the other a barbarous imposition. One confers a charter of freedom, and is worthy of all acceptance ; the other cages up the conscience, and merits universal rejection. One is the expression of Divine benevolence, the seat of every virtue, and the receptacle of every grace ; the other is the type of tyranny, frequently the nurse of vice, and is the refuge of every foul spirit. The symbols of one church are the sword of the Spirit, the seals of Christ, and the keys of communion ; the symbols of the other are the sword of the magistracy, the seals of the state, and the keys of the jail.

Ought descriptive terms like these to be confounded? Can they be innocently mistaken by the evangelical clergy; or must we infer that the frequent and promiscuous use of them is a scandalous perversion?

So far as these two churches—the Church of Christ and the Church of England—from being perfect likenesses, that they have scarcely anything in common with each other. Not only do they differ in the nicer shades, but in their respective contours and characteristic features. They are contrasts, and not counterparts; enemies, and not friends. We are shocked by their disparities, rather than edified by their conformities. A little calm and close thinking would convince a candid mind, that the ecclesiastical hierarchy of these realms is neither the Church of Christ nor the Church of England. Not the former; for it does not hold the ‘head.’ Not the latter: for the majority will not recognize it. What is it then? Why, the sect of the Parliament. The Parliament made it; the Parliament married it; the Parliament governs it; the Parliament supports, protects, and honours it; and the Parliament can divorce it, alter it, retain it for a limited time, or cashier it altogether. Everything about it is Parliamentary, secular, and unstable. To call this the only true church of Christ, or the true church of Christ at all, is, to say the least, a great misnomer. And to shuffle between terms for the sake of working out an ingenious fraud, is beneath the dignity of a philosopher, a moralist, and a Christian.

teacher. But, let national establishments be placed on whatever grounds they may, they are morally wrong, and inconceivably hurtful. Whether they be pleaded for as a legislative duty, as a parental bounty, or as necessary to a sound system of civil policy, we pronounce them antichristian, and demand their separation.

If the alliance between church and state means any thing besides oratory, it must mean the alliance of two majorities—one in the state and the other in the church—for the sake of putting down the corresponding minorities. It is a politico-ecclesiastical coalition; and looks very like a conspiracy for overthrowing the rights and liberties of the nation. While a free government is incorrupt, it will be to the interest of an enlightened public to sustain it; and while religion is uncontaminated, it will not need the government to support it. It will stand where Jesus Christ intended it should stand, in the convictions and affections of the people who profess it. Corruption alone requires corruption for its support; and hence the necessity of corrupting both religion and civil policy, before they can become incorporated. What a spell is thrown over the understandings of some people by the appropriating phrases of our Church, our Holy and Apostolic Church, our venerable Establishment, &c. Of all verbal fallacies, that of an established religion is perhaps the greatest, the most general, and the most baneful.—*(From PALMER'S Pietas Ecclesiæ, or the Dissenter's Text-Book.)*

## JOHN MILTON ON RELIGIOUS ESTABLISHMENTS.

LEGISLATORS, said John Milton, would do well to remember, that there is an empire beyond their power—the empire of the heart and conscience, with which it is as irrational as it is unjust to interfere. Government can enforce laws by the motives of self-interest only ; and the hope of reward, or fear of punishment, may make obedient subjects ; but it can never supply the motives necessary to support religion. It cannot create Christians by act of Parliament, nor raise up a supply of godly ministers by exacting tithes ; though by its irreligious interference it hath made martyrs and hypocrites without number. It is most desirable that we should have an abundance of patriots and philanthropists ; and thanks be unto the Most High, such men are not now scarce among us ; but we have not yet arrived at the superlative absurdity of thinking, that they can be raised up or perpetuated by supporting them at the public charge. Such state patronage would prove a deadly nightshade, interposed at the very roots of virtue, leading men from self-interest, to perform external actions, which cease to be virtuous when they proceed from this low motive. A philanthropist is made such by the power of internal sentiments, arising from the conscience and the affections ; so likewise is the Christian, with the superadded influence of the Spirit of God, and hence arise all the motives necessary

to induce Christians in all countries voluntarily to support religion. The great Head of the church hath then already, by natural and supernatural means, provided for the support of the church ; and until government have made the marvellous discovery how they can force or bribe men to *love God*, let them abandon the unjust or irrational attempt to *establish*, as it is called, *religion*—more properly to degrade its divinity, and set up in the temple an image of wood and clay, instead of the Shechinah of glory.—(*Baptist Herald*, April 3, 1844.)

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## LOVE THE FULFILLING OF THE LAW.

OUR God is *love*, and all his saints  
His image bear below ;  
The heart with *love* to God inspir'd,  
With *love* to man will glow.

Teach us to *love* each other, Lord,  
As we are lov'd of thee !  
For none are truly born of God,  
Who live in enmity.

Heirs of the same immortal bliss,  
Our hopes and fears the same,  
With bonds of *love* our heart unite,  
With mutual *love* inflame.

So shall the vain contentious world,  
Our peaceful lives approve,  
And wondering say, as they of old,  
' See how these Christians *love* !'

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ORIGIN OF THE SOCIETY OF FRIENDS, IN  
DERISION CALLED QUAKERS.

A NUMBER of people, in the seventeenth century, made sensible of the inutility of empty profession, and having long sought the living amongst the dead, were excited to look for the substance of religion as an inward spiritual work; they had 'spent their money for that which was not bread, and their labour for that which satisfied not' (Isa. lv. 2). They found themselves impoverished amidst the imaginary treasure of exterior profession, and famished amongst the multiplicity of forms. Their situation was like that of the poor woman mentioned in Mark v. 26, 'who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.'

In this exercised condition, labouring, and heavy laden, they remained without any prospect of relief from exterior rites and observations, having proved their inefficiency by long trial; they therefore turned towards God, and earnestly sought him whom the Father had appointed to give rest to the weary soul. The anxious concern of their minds was evident, and sometimes might occasion, upon divers of them, the literal accomplishment of that most necessary injunction. 'Work out your own salvation with fear and trembling' (Phil. ii. 12). Hence the name of *Quakers* was given to them, at first in scorn, and by many continued from the same motive. The apprehension of imminent danger

to the *body* hath often produced this effect, without reproach to the parties affected; and why should it be thought to merit any epithet of contempt to tremble at the sense of danger to that *immortal part*, which must inevitably abide the sentence of 'Come, ye blessed,' or 'Go, ye cursed?' I freely and thus publicly acknowledge that, notwithstanding the contempt poured upon the name of a *Quaker*, I would rather sustain it with propriety than any of the most dignified titles amongst the sons of men.

But to proceed—a degree of Divine light arose upon their minds, to show them wherein the essential help consisted, which was accompanied by faith in the name of Jesus Christ, by whom salvation and strength are alone attainable. Through a fight of afflictions they followed him; cruel mockings, severe imprisonments, banishments, sequestration of their goods, and almost every species of oppression and cruelty were exercised upon them, and even death. Yet, as a collective body, 'no occasion was ever found against them, except concerning the law of their God' (Dan. vi. 5). This fervent cry of soul after substance, was graciously regarded by a God-hearing prayer. He led them in the way to peace, and spoke comfortably to them, raised, in many thousands the same religious hunger, and, by the baptism of the Holy Spirit, united them together as men of one heart. To this we owe our being as a people separate from others.—(SAMUEL FOTHERGILL.)

## ORIGIN OF THE DISCIPLINE OF FRIENDS.

THE history of the origin of the Christian discipline, comprising those excellent arrangements for the government and preservation of order in the Society of Friends, affords no small evidence, that the spirit of a sound mind influenced the body in its early days. Contending, as its members did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the church, they, nevertheless, recognized the necessity of order and government in it, of arrangements, and of human instrumentality, under the direction of the Spirit of Christ. They disapproved alike of 'persecution and libertinism; that is, a coercive power to whip people into the temple; that such as will not conform, though against faith and conscience, shall be punished in their persons and estates; or leaving all loose and at large as to practice, unaccountable to all but God and the magistrate.'\* The idea of a church, in the minds of the Early Friends, appears to have been precisely in accordance with that presented to us in the New Testament. It was a family of which Christ was the ever-living Head, embracing members in various conditions, and endued with various

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\* William Penn's Preface to George Fox's *Journal*, p. 33; 8vo. edit. p. xxviii. See also Barclay's *Anarchy of the Ranters*, p. 11, edit. 1733.



gifts to be employed for the benefit of the whole. There are the young and ignorant to be cared for and instructed, the disorderly to be restrained, admonished, or corrected; the wants of each to be supplied in that spirit of sympathy which is so strongly represented in the words of the apostles, 'if one member suffer, all the members suffer with it.'

'There are,' says Robert Barclay, 'fathers and children, instructors and instructed, elders and young men, yea and babes; there are that cannot cease, but must exhort, instruct, reprove, condemn, judge, or else for what end gave Christ the gifts mentioned?' (Eph. iv. 11, 12.)\* No one was to usurp authority over God's heritage, but, having gifts differing according to the grace that was given, each member was to attend to his own calling and appointment in the family of Christ. There was room for all, liberty for all, to exercise the gifts bestowed upon them, and as each member was engaged to wait upon the Head, and seek alone to be guided by that wisdom which is from above, he would know his own place and sphere in the family, and, whether more or less conspicuous, would be an important part of the body, ministering, in his appointed place, to the health and strength of the whole.

These views imply a belief in the spiritual presence and guidance of Christ in his church, a doctrine which is at the root of the Christian

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\* The *Anarchy of the Ranters*, p. 9, edit. 1733.

discipline of the Society of Friends. Wherever this fundamental doctrine of Christ's immediate government is not, to a considerable extent, practically maintained, the liberty of all, and the subjection of all, are conditions incompatible with each other.

Christian men met together in the fear of God to promote the good of his people, having their own minds subjected to the government of Christ, and, above all things, desiring to glorify him, are met together 'in his name.' He is 'in the midst of them,' and presides over them—no one sets up to be chief, but each recognizes the gift of his brother, and exercises a full spiritual liberty in the use of his own. Wherever this liberty is withheld from the true members of the church, either in their smaller or larger assemblies, not only the form, but the very spirit of the primitive church, and of Christianity itself, are so far abandoned and violated. Wherever the exercise of spiritual gifts is restricted by mere human appointment, there man assumes lordship over God's heritage, and Christ's headship in the church is essentially denied. It was against this practical denial that the very mission of George Fox and his associates was directed: 'Christ head over all things to his church,' was the great fundamental truth which they were engaged to proclaim, and it was beautifully illustrated in their system of discipline. 'It is needful,' said they, 'that we call to mind how long, and in what manner, the world has been distracted and

divided about those things which the apostles practised, and what sad calamity (besides the loss and departure from the truth) has come upon many nations, about forms and ways of discipline and government of the church (so called), some saying the apostles made bishops, and gave them power, and they ordained elders; others saying nay, it was by the laying on of the hands of the presbytery, and others pleading that it was the election and choice of the churches. And how have men gathered themselves into forms and sects, according to their divers persuasions; and how are others setting up committees to approve and send forth preachers, and give them maintenance, seeing into the errors of the former; but all being ignorant of the life or of the true power. And thus have men usurped, one over another, and intruded into the things they understood not; and, by human policy and invention, set up a carnal, worldly religion and worship, which has, for many hundred years, overspread the whole face of the earth.\*

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#### ADVANTAGES OF SICKNESS.

SICKNESS should teach us these four things—  
What a vain thing the 'world' is! What a vile thing 'sin' is! What a poor thing 'man'

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\* From an epistle prepared at a district meeting, held at Durham, in 1659; read and approved at the general meeting held at Skipton, in the week following that at Durham.  
—*Letters of Early Friends*, p. 288.

is ! What a precious thing an interest in  
'Christ' is !

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#### HUMAN MORTALITY.

ACCORDING to the most accurate calculations, an astronomical year contains 365 days, 5 hours, 48 minutes, and 48 seconds. It is supposed that one individual dies every second, 60 every minute, 300 every five minutes, 3000 each hour, 86,400 daily, and 31,566,227 annually ; so that, in 30 years, the number of deaths would be 246,706,840. The hour since these calculations were commenced, has witnessed, probably, a departure, to the world of spirits, of not less than 3000 persons ; and even the single minute since the reader began this statement, has removed 50 into eternity ; and should he pause 5 minutes more to wonder or to weep, the number will have swelled to 300.

Well may we exclaim, 'In deaths oft,' for we are walking amidst the dying and the dead ! How necessary to be *always* ready and prepared for this final event, which will surely overtake every one of us sooner or later.

Then, should the cold, relentless hand of death  
Arrest me, walking by the way, or in the house,  
Or on the bed reclin'd, in youth or age,  
Or wrapt in meditation, or o'erwhelmed  
With life's anxieties, I shall be safe,  
Christ in my heart, and heaven my bright abode.

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## TIME COMPARED TO A RIVER.

SWIFTLY the rapid river flows,  
 Nor heeds the pensive stranger's eye,  
 No stay, no rest its current knows,  
 Stream after stream still passes by.  
 So move our ages, months, and days,  
 Successive years still gliding on ;  
 We gaze at time, and while we gaze  
 That time is gone—for ever gone.  
 O could I wisely time improve,  
 And learn each moment how to live,  
 Increase in all the fruits of love,  
 Till called to realms of bliss above,  
 I shall the end of time survive.

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## VANITY IN DRESS.

WE have sometimes hesitated whether to call  
 vanity in dress a *sin* or a *sign*. We will explain  
 our meaning by an anecdote. Some young  
 ladies, feeling themselves aggrieved by the se-  
 verity with which their friends animadverted  
 on their gay plumes, necklaces, flounces, &c.,  
 went to their pastor to learn his opinion. 'Do  
 you think,' said they, 'that there can be any  
 impropriety in our wearing these things?' 'By  
 no means,' was the reply. 'When the heart is  
 full of ridiculous notions, it is perfectly proper  
 to hang out the sign.'—(BURRITT'S *Christian  
 Citizen*.)

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## THE POET'S PENSION.

BERNARD BARTON, having been attacked by a  
 newspaper writer, as a state pauper and the

like, wrote some lines in his own justification, of which the following are the two concluding stanzas—

As to my pension, rail away !  
' He laughs who wins,' old proverbs say ;  
My self-respect remains my stay,  
Thy satire never troubling it.

'Twas won by no servility,  
The Queen conferred it generously ;  
And verse like thine might justify  
' Her Majesty ' in doubling it !

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EDWARD BURROUGH'S VISIT TO THE KING, ON  
BEHALF OF THE SUFFERING FRIENDS IN  
NEW ENGLAND.

ABOUT the year 1680, accounts were received in London of the dreadful persecution going on against Friends in New England, that the Government had made a law to banish them out of their colonies on pain of death ; that some having been so banished, and returned, were actually executed, and that many more were in prison, likely to undergo the same treatment. Friends in London were deeply concerned at receiving this intelligence ; and Edward Burrough speedily repaired to the court, and, having got audience of the King, told him ' there was a vein of innocent blood opened in his dominions, which, if it were not stopped, might overrun all.' To which the King replied, ' But I will stop that vein ;' and granted a mandamus, the sum of which was, that the governor of

New England should forbear any further proceedings against Friends. No time was lost by Friends in London to despatch the mandamus, and an agreement was made with the master of a good ship, for £300, to sail immediately. Samuel Shattock, who had himself been banished, on pain of death if ever he returned there again, sailed with this vessel, along with a deputation from the King carrying the mandamus, and they arrived at Boston in about six weeks. When they knocked at the governor's door, a man was sent to know their business, to whom they replied their message was from the King of England, and that they would deliver it to none but to the governor himself; upon which they soon obtained admission, and the governor coming to them, his first salutation was a command that Shattock's hat should be taken off; and it is not improbable, to judge from his former conduct, but a slight wish might cross his mind that the *head* could be taken off also. As soon as he had read the mandamus, the governor also took off his hat, and ordered that Shattock's hat should be given him again; and then going out and consulting with the master of the ship and the deputy-governor, he returned, and said, 'We shall obey his majesty's command.' Soon afterwards all the Friends in prison in Boston were released.

'The Friends of the town and passengers of the ship,' says George Fox, 'met together to offer up their praises and thanksgivings to God, who had so wonderfully delivered them from

the teeth of the devourer. Whilst they were thus met, there came in a poor Friend, who, being sentenced by their law to die, had lain some time in irons expecting execution. This added to their joy, and caused them to lift up their hearts in high praises to God, who is worthy for ever to have the praise, the glory, and the honour; for he only is able to deliver, to save, and support all that sincerely put their trust in him.'

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#### PREACHING.

A MINISTER was once preaching before an association of his brethren, and, in order to excite their attention to the motives by which they were influenced, exhibited to them the judgment-day, and Christ, as the judge, seated on his throne, calling to his ministers to approach and render an account of the motives which prompted them to undertake the sacred office. Addressing one, he said, 'And what didst thou preach for?' 'I preached, Lord, that I might keep a good living that was left by my father, and, if I had not entered into orders, it would have been lost to me and my family.' The Judge says to him, 'Stand by, thou hast had thy reward.' A second is examined, 'And what didst thou preach for?' 'Lord, I was applauded as a learned man, a good speaker, and an ingenious preacher, and I preached to display my abilities.' 'Stand by,' said the Judge, 'thou also hast had thy reward.' The question is put



to a third, 'And what didst thou preach for?' 'Lord,' he replied, 'I had no great abilities, nor any ambitious views, but wishing to have an easy, genteel employment, I entered the ministry for a livelihood.' 'Stand by,' said the Saviour, 'for thou also hast had thy reward.' The question is finally put to a fourth, 'And what didst thou preach for?' 'Lord, I never aimed at the great things of this world, nor did I preach that I might display myself, but being called by Divine grace and providence to the work, I preached to honour thee, and to bring my fellow-sinners to thy Divine Majesty, and to comfort thy people.' The Judge immediately said, 'Room, men! room, angels! let this man come and sit with me on my throne; he has owned and honoured me on earth, and I will own and honour him through the ages of eternity!'

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## PERSECUTION, 1656.

IN Herefordshire, three Friends, burying their mother's corpse in a piece of [unconsecrated] ground used for that purpose, at King's Chapel, were summoned to a coroner's jury to answer inquiries about her death. The coroner, being satisfied on this head by other witnesses, fined and bound over the Friends for refusing to swear.—(BESSE, vol. i., p. 255.)

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**MEDAL COMMEMORATIVE OF THE SETTLEMENT OF PENNSYLVANIA.**

THE medal of which the annexed is a representation, is beautifully executed in bronze, being commemorative of the settlement of the province of Pennsylvania, by William Penn, in 1681. It was the workmanship of L. Pingo, in 1770, for Benjamin Bartlet, a Friend, a great collector of coins and medals. The compiler of these volumes is in possession of one of these medals, from which the accompanying plate has been engraved.

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**NOTICE OF BENJAMIN BARTLET.**

FROM THE OBITUARY OF THE GENTLEMAN'S MAGAZINE, 1787.

DIED at Hertford, aged near 70, Mr. Benjamin Bartlet, F.R.S., one of the people called Quakers, formerly an eminent apothecary at Bradford, Yorkshire, in which he succeeded his father, who had for his apprentice, the after-celebrated Dr. Fothergill. The doctor introduced his son to London, who, on his health declining, resigned his business to a partner, Mr. French, in Red Lion Street. His knowledge of the ancient coinage of this kingdom, was equal to the valuable collections he had formed in its several departments, from the Saxon to the present time ; besides a variety of curious seals, celts, and other antique articles, which, by the fatality so common to the collectors of the pre-



MEDAL COMMEMORATIVE OF THE SETTLEMENT  
OF PENNSYLVANIA.

ARMSTRONG LEADS



sent time, are advertised for Mr. Gerrard's hammer. He published a memoir *On the Episcopal Coins of Durham, and the Monastic Coins of Reading; minted during the reigns of Edward I., II., and III., appropriated to their respective owners.* —(*Archæologia*, vol. v. p. 335). He was buried at his estate near Manceter, in Warwickshire.

Dr. Lettsom says of Benjamin Bartlet, that his amiable manners and exemplary conduct conferred upon him the character of a good man, while his medical abilities and instructions rendered his house the seminary of many distinguished physicians, amongst whom may be mentioned Dr. Hillary, Dr. Chorley, and the distinguished Dr. John Fothergill.

### THE SOUL.

CREATION'S ample and extensive round,  
The wealth and honours of this earthly ball,  
All, all are trifles, all an empty sound,  
For one immortal soul outweighs them all.

### THE FRIEND AND THE ROBBER.

THE conduct of some of our Society who have 'fallen among thieves, but who were, of course, precluded from retaliating violence, even in their own defence, affords an exemplification of this feature in the Christian character.

It is recorded of Robert Barclay (see p. 65, vol. ii.) that, as he was on a journey, his life was in danger from the attack of a highway-

man. When the robber presented his pistol, Barclay calmly asked him how he came to be so rude, and took him by the arm; on which the robber let the pistol drop, and offered him no further violence.

Leonard Fell, when travelling alone, was attacked by a highwayman, who demanded his money, which he gave him; then he desired to have his horse; Leonard dismounted and let him take it. Then feeling the power of truth rise in his mind, he turned to the robber, and, under its authority, solemnly warned him of the evil of his ways; but he, flying into a passion, asked the Friend why he preached to him, and threatened to blow out his brains. But Leonard replying to this effect, 'Though I would not give my life for my money or my horse, I would give it to save thy soul;' so struck the astonished robber, that he declared, if he was such a man as that, he would take neither his money nor his horse from him, and, returning both to the faithful Friend, went his way, leaving Leonard to the enjoyment of that peace attending the honest discharge of his conscience, to obtain which he had not counted his life dear.

The courage and presence of mind exhibited by the true soldier of Jesus Christ, when permitted, in the course of Divine providence, to be cast into straits and trying situations, is often conspicuous. He not only knows the strength of that preserving arm, which rules or overrules all circumstances for the good of those that are faithful, he not only is furnished for all occa-

sions, and 'out of weakness is made strong,' so as even to 'stop the mouths of lions,' and 'quench the violence of fire' (Heb. xi.), but is abundantly furnished with resignation to submit unto the Lord in all things; and, with one who was 'in perils of robbers,' and 'in deaths oft,' he can say, 'Whether we live or die we are the Lord's.' (Rom. xiv. 8.)

Although the non-resistant principle is but little acknowledged, and much less practised by the Christian world in general, there have been some noble examples of its being carried out by pious individuals not in connection with Friends. I have pleasure in recording the following instance—

Dr. Conder, during his residence at Cambridge, having taken a ride to Peterborough for the benefit of the air, on his return saw a gentleman in a private lane, at some distance, standing by his horse. As he approached, the supposed gentleman mounted, and, coming up to him, demanded his money. The Doctor immediately recognized him as a former inhabitant of Cambridge, but thought it prudent to conceal his knowledge. Not satisfied with receiving all his cash, to the amount of several guineas, the highwayman asked him for his watch; this being a family piece, he pleaded hard to retain it, but the man persisting, in a menacing tone, in his demand, he surrendered it, though not without strong symptoms of reluctance.

The Doctor was a man of tender sympathy. This amiable quality soon suppressed all con-

cern for personal safety, and the property thus violently wrested from him, and led him to commiserate an unhappy man, whose evil practices were leading him in hasty strides to the chamber of death, and to attempt to reclaim him. He immediately addressed him with great civility, inquired what way he was going, and proposed, if agreeable, to ride in company; assuring him, at the same time, that he need not entertain the least fearful apprehensions upon his account. His obliging manner won upon the highwayman, and opened the way to a familiar conversation.

During the robbery itself, the man, with all his assumed courage, could not conceal the agitation of his mind. From this circumstance, the Doctor took occasion to suggest that his present mode of subsistence, separate from its moral turpitude, was both unwise and dangerous, as the small sums generally collected at one time in these adventures were inadequate to the risk, as they required the frequent exposure of his person, and must subject him to perpetual alarms. The robber urged the common plea of necessity. The Doctor represented that it was an unpleasant, and commonly a fatal necessity, as it was not only a trespass upon the rights of society and the authority of God, but would subject him to a dreadful penalty in the life that now is, as well as in that which is to come. Here he entreated him to desist from these pernicious habits, urged him to repentance, assuring him that there was forgiveness,



through Jesus Christ, for the most atrocious offenders; and that he did not doubt, if he implored direction from above, but Providence would so direct his way as to enable him to 'provide things honest in the sight of all men.'

This conversation appeared to make a deep impression; the immediate effect of which was, the robber took the watch and returned it to him, saying, he conducted himself so much like a gentleman that he could not think of retaining it. The Doctor replied that he greatly valued the watch, and received it with pleasure; but acknowledged that he had a higher object in view than the restoration of his property.

As they continued their discourse, he took the money out of his pocket, and tendered that also to the Doctor, saying that his conscience would not permit him to keep it. But the Doctor absolutely refused receiving it, begging him not to consider it as forced from him, but as the gift of benevolence to a necessitous man. At this instance of generosity he appeared additionally affected. Coming nearer to Cambridge, the robber told him that he was under a necessity of leaving him; and on parting wept considerably, saying he hoped he should attend to his advice. He then took a cross road, on the skirts of the town; but, having previously committed other robberies in the neighbourhood, was almost immediately identified and seized. The Doctor leisurely continued his ride, and, on his arrival at Cambridge, was greatly surprised to meet him in the street, in the custody of the

persons who apprehended him. On his commitment to the castle, he sent for his spiritual monitor, who found him in very great distress. During his confinement, both before and after trial, he made him repeated visits, which were rendered eminently useful; and, at his execution, he had every reason to believe he died a real convert.

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#### GOSPEL SIMPLICITY.

‘Having food and raiment let us be therewith content.’—  
1 Tim. vi. 8.

JAMES GOUGH, in his *Journal*, gives a lively illustration of the *practical* effects of that Divine anointing, holy energy, or internal principle of action by which our Society has been always more or less distinguished. It may not be unsuitable to preface its insertion with a passage from the same journal as follows—

Truth hath ever led to integrity, punctuality, and upright dealing in our outward affairs, and to limit ourselves to few exigencies, and an humble condition in life, rather than invade or risk the properties of other men. We cannot all get a deal of the treasures of this world, nor is a deal necessary to our well being—‘a man’s life consisteth not in the abundance of the things which he possesseth,’ but we may all live on a little if our minds be kept humble, and the sensual appetites be subjected to the cross of Christ.

John Goodwin, of Escargogh, in Monmouth.

shire, lived and maintained his family on a farm of four pounds a year, but at length had purchased and improved it, so that, at that time, he reckoned it worth six pounds a year. The first journey he travelled in the ministry, which was to visit Friends through Wales, he had then got of clear money above forty shillings in all, and he was free to spend it, if there was occasion, in the Lord's service, knowing that he could give him, or enable him to get more. The first time he began to entertain travelling Friends (most of that meeting being gone to Pennsylvania), he had but one bed, which he left to them, he and his wife taking up their lodging in the stable.

Our predecessors in religious profession were remarkably noted for their hospitality and disinterestedness, and in them it seemed evidently to arise from a rooted sense of religious duty, and the powerful constraining of Christian love.

—(BARCLAY'S *Anecdotes*.)

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#### CHRISTIAN ZEAL.

JAMES GOUGH, in the narrative of his own life, relates of John Ashton of Kilconimore, in Ireland (who was an old man when J. G. saw him), that he, with his wife, when at liberty,\* constantly attended the meeting at Birr twice a week, generally walking on foot thither, being

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\* He was imprisoned for tithes soon after his conviction.

about seven English miles, and a very bad road, wading through a river both going and returning. In winter, they sometimes had the ice to break in crossing this river; and John said he had wept to see the blood on his wife's legs in coming through it. In those days truth was precious to its professors who also *possessed* it, and no difficulties or dangers could prevent them from getting to their religious meetings, to enjoy the renewings of Divine love and life with their brethren.—(BARCLAY'S *Anecdotes*.)

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#### THE UNCHANGEABLE TEACHER.

AFTER the conclusion of the Dublin half-year's meeting, in the 3d month, 1683, says Benjamin Bangs, I intended to have returned to England, and in order to do so, I sold my horse and prepared for the voyage; but the wind proving contrary, I could not get off; and besides, I found some stop in myself, a further service being presented to my view, to which I gave up, though much contrary to my inclination. It fell with some weight upon me to have a meeting at Tralee, in the county of Kerry. Accordingly I set out from Dublin, taking meetings in the way, and went to Cork, and from thence to Tralee (a journey of 158 miles), and had a comfortable opportunity there; many hearts were tendered, the Lord's presence attending; after this, I visited several meetings in Leinster province, and went to the north again.

As I was going from Antrim to the Grange, I saw ten or twelve men on the road, walking in a very solitary manner; and it arose in my heart, These are sheep having no shepherd. When I came up to them, I slackened my pace and queried of them what news? The men were startled at the question, and answered, We know of none. Continuing to go softly, I said, Are ye going to a meeting? they answered, Our minister is silenced; for orders are come down commanding all dissenters not to assemble; *so now we have no teacher.* This brought to my remembrance what I had been concerned to deliver at an evening meeting I had at Antrim, where I met with much rudeness; viz., The time draws nigh that you will be blown away like chaff before the summer threshing floor, and the place of your meeting will not be found. At this time all dissenters, except Friends, had declined keeping up their meetings.

I proceeded to discourse with the men, and said, 'The hireling fleeth because he is an hireling, and careth not for the sheep,' referring them to the text John x. 11-13; and further showing them, that it is happy for those who are come to the knowledge of *that* Teacher which cannot be removed into a corner. God said he would teach his children himself; and the children of the Lord are taught of the Lord (see John vi. 45; Isa. liv. 13). And they might read in the first epistle of John, ii. 27, 'The anointing which ye have received of him abideth

in you, and ye need not that any man *teach* you, but as the same anointing teacheth you of all things,' &c. And in Titus ii. 11, 12, 'The grace of God that bringeth salvation hath appeared unto all men *teaching* us,' &c. Thus I laboured to bring them from their hireling teachers to the teaching of God and Christ in themselves, by which they might come to the knowledge of God, and walk in the ways of his salvation; for the manifestation of the Spirit is given to every man to profit withal' (1 Cor. xii. 7); advising them to turn their minds inward, and mind the secret operation of it, whereby they would find, through a lively experience, that it checks and reproofs for bad words and actions; and as they turned to that, they would find it would *lead them into all truth*, with many words to this effect. They were well pleased with this discourse, declaring, at parting, that they had never heard things so opened to them in their lives.—(B. BANG's *Memoirs*.)

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#### ON THE INFLUENCE OF THE HOLY SPIRIT.

FROM THE LIFE OF FRANCES PAWSON, WIDOW OF JOHN PAWSON, ONE OF THE FIRST METHODIST PREACHERS.

NEVER did I see more need than lately of the exhortation, 'Grieve not the Spirit.' A thousand little inattentions to his admonitions are passed over as trivial things, till those admonitions, those Divine and delicate touches, no longer produce the pain which they used to ex-

cite. But the soul, which is attentive to the Divine teachings, will become more and more sensible of the guiding eye, the leading hand, the directing voice, which says to those who are wishful not to rest in anything short of it, 'The anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.'

And truly, I see no other way of profiting by all I meet with, whether means, or friends, or providences, or whatever else, but to get under the Spirit's influence.

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TO THE MEMORY OF GEORGE DILWYN, OF  
BURLINGTON, U. S.

FULLY ripe, like the ear of the reaper,  
He met the pale messenger's word ;  
O sweet is the sleep of the sleeper  
That rests in the name of the Lord.

He slumbers at length with his fathers,  
Secure from the tempests of time ;  
For the storm that on earth often gathers  
Is unknown in the heavenly clime.

They have placed the cold earth on his ashes,  
They have given him up to the tomb ;  
But the light of his virtues still flashes,  
The pathway of truth to illume.

He is dead, but his memory still liveth ;  
He is gone—his example is here,  
And the lustre and fragrance it giveth  
Shall linger for many a year.

He stood, in the strength of his weakness,  
With the snows of long years on his head ;  
And, sublime, with a patriarch's meekness,  
The gospel of Jesus he spread.

The path of the faithful he noted,  
In the way of the humble he trod,  
And his life was with ardour devoted  
To the cause of religion and God.

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#### PRESERVATION OF THE MORAVIANS AT GRACE HILL.

DURING the rebellion in Ireland, in 1793, the rebels had long meditated an attack on the Moravian settlement at Grace Hill. At length they put their threat into execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets, nor in the houses. The brethren had long expected this attack, but, true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and, in solemn prayer, besought Him in whom they trusted to be their shield in the great hour of danger. The rebel band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight ; where they expected an armed hand, they saw it clasped in prayer ; where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of peace.



They heard the prayer for protection, they heard the song of praise, and the hymn of confidence in the sure promise of the Lord. They beheld in silence this little band of Christians ; they felt unable to raise their hands against them ; and, after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place, without having injured an individual, or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace Hill, which they called the city of refuge. —(*Irish Friend*, vol. i. p. 101.)

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LINES WRITTEN AFTER HEARING JOHN  
WARREN.

THE following lines were written after attending Peel meeting, 5th month, 27th, 1835, at which John Warren, a Friend from America, delivered a very powerful testimony. They were penned in haste, and put into the hands of a Friend the following morning, by the author—

Heard'st thou the truths of yesterday,  
When warm the gospel message came,  
That burnt within us by the way,  
And raised a glow of heavenly flame.

Heard'st thou the gospel trumpet sound,  
Which seemed to break the gates of iron ;  
Proclaiming thus, to all around,  
That saving help is yet in Zion.

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The dead from carnal rest were called,  
 From worldly trust the insecure,  
 To seek a city safely walled,  
 To wear a robe both white and pure.

The deaf were called to hear that voice  
 Which speaks distinctly to the mind,  
 Which yet can make the heart rejoice,  
 Can heal the sick, restore the blind.

Thus called to Christ's redeeming grace,  
 Let all confess his sacred power—  
 The Saviour of our fallen race,  
 A sure defence, a steadfast tower.

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#### MIDNIGHT THOUGHTS.

THE following passages are extracted from an old work, entitled *The artless Midnight Thoughts of a gentleman at court, who for many years built on sand, which every blast of cross fortune has defaced; but now he has laid new foundations on the Rock of his salvation, which no storms can shake; and will outlast the conflagration of the world, when time shall melt into eternity.* 2d Edit. London, 1684—

I am told that my *Midnight Thoughts* are full of Quakerisms, though I know not one tenet belonging to that calling. My design in writing these *Thoughts* was to observe how my love to God increased by such nightly meditations, which I looked on as a grace from heaven to fix my conversion, that, by continual use, brought me such peace of conscience as grew to be more and more delightful. And if this be the mark of a Quaker, I am one (though I

knew it not before). It is also said that my retired life is too much hermitically affected. But these discourses do not disturb me ; the prime business of my life is to serve God the best I can ; and so to live as to die cheerfully, not doubting his mercy who sees through all our hearts.

No. 205.—It is said in Scripture, ‘that as many as are led by the Spirit of God, they are the sons of God ;’ which is a sure foundation to raise high structures on, by which we may climb to heaven ; in a constant conversation with our great Maker, in most delightful addresses ; for if we can, by frequent practice, follow this Divine guiding light, we shall learn that celestial road so perfectly, that we may travel day and night safely, without mistaking our way, or failing of our happy rest at our journey’s end ; which we shall more than guess at here, by the present joy on our way thither. And if we observe our sleep also, our very dreams will entertain our souls with pleasure above the reach of any waking fancies ; and by all this, we shall certainly find something from above, that will beget a consolation in a purified heart, to testify that it is God’s work within us, who mocks no man’s sincere ardent desires with false hopes of a felicity he shall not find ; for, by a righteous life, and lively faith, his improved grace will bring our natural frailties to die so cheerfully, that we shall leave no pleasures behind us so great, in this world, as we shall have by going out of it to him.—P. 193.

No. 144.—Piety and faith include Christianity ; but we often mistake praying, preaching, and godly talk, for piety, which are but steps towards it ; for we are obliged to do righteousness, or else we are not of God ; and so it is with those who think their faith sufficient, that can (parrot-like) repeat their creed ; when it is our active faith that is required to do what the gospel teaches. So that, if a due regard to faith and piety be settled in our hearts, we should find more time for meditation on those great concerns, whatever our callings or employments be ; for our bodies cannot be engaged to labour, or in any court crowds so employed ; but our souls may be raised up to God in fervent ejaculations, without any tongue noise, or face discovery, to inform God, who knows our hearts better than ourselves do. So that, by faith and piety, we may converse with God here, and begin our eternal happiness on earth.—P. 140.

No. 191.—Whoever has the patience to read, and the piety to practise, these plain lessons (if he observe it), will find that his felicity does increase with his devotion, and that his days will grow fuller and fuller of tranquillity, in the midst of worldly storms, and feel them not. Let him also observe with what security he sleeps, with what joy he awakes, at all hours, to find his heart at work with God, before his eyes are quite open, giving God thanks for all his mercies, and, above all the rest, for thus turning him from all his iniquities, before it be too late, that he might not trust unto the un-

certain security of the best death-bed repentance ; but to live and die so reconciled to God, is to manifest his conversion by a cheerful, righteous life ; and a joyful resignation of his soul unto Christ, when he expires, will be joy indeed. —P. 176.

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RICHARD COOPER, AN AGED COLOURED  
FRIEND.

THE following testimony was issued by the Society of Friends, at Little Creek, North America, respecting Richard Cooper, a descendant of Africa, who died in 1820—

Our esteemed friend, Richard Cooper, departed this life about the age of 100. He was a descendant of the greatly oppressed Africans, a native of the island of Barbadoes, and, by birth, a slave. At the age of twelve or fourteen, he was brought to this country and sold. Having frequently changed owners, he at length became the property of a member of the Society of Friends ; and at the time of the total emancipation, by the Society, of its slaves, he was liberated from an unmerited and unjust bondage.

About this time, he became convinced of the religious principles of Friends, which he ascribed to the tender care and frequent admonition of his mistress, in directing his mind to the principle of Divine grace and truth in the heart. He was a frequent attendant of Friends' meetings ; and, in advanced life, he requested to be

admitted a member of the Society, and was received.

His conduct and conversation, corresponding in a good degree with his profession, he became generally respected and beloved. By the people of colour in his neighbourhood, he was consulted in most matters of controversy in which they were interested ; and his good counsel always tended to, and often effected, an amicable adjustment of differences. He appeared generally concerned to promote friendship and brotherly love ; and, in his friendly visits, he mostly had a word of religious exhortation. Having no school learning, and being desirous for advancement in the knowledge of the best things, he would, when opportunities offered, request the Scriptures and other good books to be read to him, esteeming them valuable in directing the mind to that source from whence all true wisdom comes. In his last sickness he expressed thankfulness that Friends had received him into membership, and that he had been so favoured as not to have been burdensome, and hoped that his conduct had brought no reproach on the Society. It was truly comfortable to visit him. No murmuring, no complaining ; he appeared thankful and resigned—numbering the many mercies and blessings which had been bestowed upon him—having a word of encouragement or consolation for all. He expressed a desire for the prosperity of the Society, and particularly for the rising generation, that they might be willing to take the yoke of Christ

upon them, and so become strengthening to their elder brethren, and fitted to stand firm in the cause of truth ; of which, he said, they never would have cause to repent.

Upon taking leave of those who visited him, he generally expressed something to them by way of blessing. His last advice to his children was, that they should not fall out about the little he had to leave behind him.

Through the gradual decay of nature, his long and useful life was brought to a close ; and the belief is entertained that he has entered into the rest prepared for the righteous.

To record the Christian virtues of the deceased, that we may imitate their example, is sanctioned by that voice which spoke from heaven, saying, ' Write, blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

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#### THE FASHION OF THE WORLD PASSETH AWAY.

LET us only think of the changes which our own ideas and opinions undergo in the progress of life. One man differs not more from another, than the same man varies from himself in different situations of fortune. In youth, and in opulence, everything appears smiling and gay. We fly as on the wings of fancy, and survey beauties wherever we cast our eye. But let some more years have passed over our heads,

or let disappointments in the world have depressed our spirits; and what a change takes place. The pleasing illusions that once shone before us, the splendid fabrics that imagination had raised, the enchanting maze in which we once wandered with delight, all vanish, and are forgotten. The world itself remains the same, but its form, its appearance, and aspect, is changed to our view; its fashion, as to us, hath passed away.

While our opinions and ideas are thus changing within, the condition of all external things is, at the same time, ever changing without us, and around us. Wherever we cast our eyes over the face of nature, on the monuments of art, we discern the marks of alteration and vicissitude. We cannot travel far upon the earth, without being presented with many a striking memorial of the changes made by time. What was once a flourishing city, is now a neglected village. Where castles and palaces stood, fallen towers and ruined walls appear. Where the magnificence of the great shone, and the mirth of the gay resounded, there, as the prophet Isaiah describes, 'the owl and the raven now dwell, thorns come up, and the nettle and bramble grow in the courts.' When we read the history of nations, what do we read but the history of incessant revolution and change! We behold kingdoms alternately rising and falling; peace and war taking place by turns; princes, heroes, and statesmen, coming forth in succession on the stage, attracting



our attention for a little by the splendid figure they make, and then disappearing and forgotten. We see the fashion of the world assuming all its different forms, and, in all of them, passing away.—(BLAIR.)

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REMARKABLE NARRATIVE RELATED BY  
JAMES BACKHOUSE.

WHEN at Hobart Town, in 1834, James Backhouse mentions walking to see an old man who had been very ill, and who was then so feeble that he compared himself to a cracked earthen vessel, bound about to keep it together. This man was transported, in 1800, for seven years from the vicinity of Leicester, for robbing a fish-pond. He said he was formerly a great poacher, and did not complain of the severity of his hard sentence, which separated him from his wife, since deceased, and four children then young. After becoming free, he had never the means of returning to England, so that transportation for seven years had now become to him as it has been to many others—exile for life. The increased exposure to vice drove him further into sin, though he often remembered his degraded condition, and longed for deliverance. The ministry of a woman Friend, in England, appears to have been, under the Divine blessing, the means of kindling these desires after salvation, which the floods of iniquity were never permitted entirely to extinguish.

At one time he was found, by a Wesleyan

tract distributor, on a First-day morning, about three parts drunk, in a room where several others were in bed completely intoxicated. Some of them had been fighting in the night, and the floor was besmeared with their blood. Hopeless as this state of things was, the man left them some tracts, which he was induced to read, and which inclined him to go to hear the Wesleyans, who began about that time to preach in the neighbourhood. Himself and one of his companions became deeply awakened to a sense of their sinful state, and groaned under its burden, and were permitted to feel the pardoning mercy offered to mankind in and through Jesus Christ. 'He is full of thankfulness,' writes J. B. for the mercies he receives, often saying, 'What am I, a poor bit of dust, that the Lord should regard me; I, who have lived so long in rebellion against God? He has had mercy upon me, but I can never forgive myself, nor love him sufficiently. What am I, or what are we all, that the Lord should thus regard us?' In his illness, he said he felt quite willing to die, that he cast himself upon his Saviour, and was quite willing to go. When his pain was excessive, he prayed that, if consistent with the Divine will, he might be eased of his pain, and permitted to speak a few words of the Lord's goodness before he was taken away: his prayer was immediately answered, and the violence of his pain assuaged. The old man made many inquiries of us on the nature of prayer. He said he had been taught to think his petitions

would not be accepted unless offered on bended knees ; and that for four years he had not missed a night in getting out of bed to pray, in addition to praying before going to bed, and on rising ; but that he began to think it was perhaps unnecessary for him to get out of bed for this purpose, and that he was nearly unable to do so. We explained to him that God is only worshipped in spirit and in truth ; that if the heart be but bowed before him, he will accept its offerings, whether from persons in bed or out of bed, on bended knees, or at their daily occupations, and whether their petitions be uttered or unexpressed ; that if people be bowed in reverent stillness of soul, under the sense of the Lord's presence, though no words may be formed in the mind, he will still regard and bless them. The old man said he was comforted, and saw the matter more clearly than he had done before, but that, when he was first awakened, he was so ignorant as to think that he must go into the bush to pray, where he could make a great noise.—(J. BACKHOUSE's *Journal*, pp. 202, 221.)

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## REFLECTION.

BRING to mind the various revolutions which you have beheld in human affairs, since you became actors on this busy scene-theatre. Reflect on the changes which have taken place in men and manners, in opinions and customs, in private fortunes, and in public conduct. By

the observations you have made on these, and the experience you have gained, have you improved proportionably in wisdom? Have the changes of the world which you have witnessed loosened all unreasonable attachment to it? Have they taught you this great lesson—‘that while the fashion of the world is ever passing away, only in God and in virtue stability is to be found?’ Of great use, amidst the whirl of the world, are such pauses as these in life, such resting-places of thought and reflection, whence we can calmly and deliberately look back on the past, and anticipate the future.—(BLAIR.)

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#### THE STILL SMALL VOICE.

THE raging wind blew a most terrible blast,  
And, as over the hills and the valleys it past,  
Destruction and waste left behind ;  
It rent the firm rocks, and the mountains up tore,  
While the white foaming ocean did fearfully roar ;  
But Jehovah was not in the wind.

Then trembled the earth, and it dreadfully shook,  
With ruin and death, man and beast overtook ;  
But a word from the Lord never came.  
Next followed a fire, and, all in amaze,  
Whole cities beheld in a terrible blaze ;  
But Jehovah was not in the flame.

At length there proceeded a *small quiet voice*,  
No soft melting music could thus so rejoice,  
It was the sweet voice of the Lord.  
Elijah, enraptur'd with heavenly grace,  
In his wide-spreading mantle then cover'd his face,  
And Jehovah in silence adored !

H. S.

## FROM WILLIAM ALLEN'S DIARY.

*5th Month, 17th, 1791.*—WHEN the answers to the queries were finished reading in the Yearly Meeting, an extraordinary testimony or memorial from Ireland was read, respecting Sarah Grubb; also one from York on behalf of the same Friend. Louis Majolier, a Friend from the south of France, wished to express a few words on the subject, which were interpreted by J. G. Bevan, and were nearly as follows—‘That he wished to express his approbation of the foregoing testimonies, as it was through the instrumentality of the Friend to whom they related, and by her letters, that he was led to embrace the principles of our religious Society, and favoured with the reformation which had taken place in him.’ A great solemnity prevailed in the assembly at this time.

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## GEORGE FOX, PLEADING FOR HIS SUFFERING FRIENDS, IS HIMSELF IMPRISONED AT LANCASTER.

IN 1662, George Fox and Richard Hubberthorn addressed a letter to the King, setting forth the affecting facts, that, during the protectorate of the two Cromwells, three thousand one hundred and seventy-three of their Friends had been imprisoned for conscience sake, and for bearing a testimony to the truth as it is in Jesus; that there still lay in prison seventy-three indi-

viduals committed under the power of the Commonwealth, that thirty-two, during the protectorates, died in confinement, through cruel and hard imprisonments, upon nasty straw and in dungeons; and that, during the two years since the King's restoration, three thousand and sixty-eight had been imprisoned on the like account, and their meetings were still broken up by violent men, and Friends were cruelly thrown into waters, or trodden down till the blood gushed from them, the number of which abuses, they said, could hardly be uttered. They therefore besought the king to consider their innocence, and put a stop to those grievous sufferings. But the next year George himself was imprisoned at Lancaster; whence being removed, in 1665, to Scarborough castle, he suffered much from exposure to cold and wet in a miserable room, open to the weather; and was not released until 1666, by appealing to the King on the injustice of his case. The room in which he was first immured had no proper defence from the rain, nor exit for the smoke; and, when George had spent a considerable sum of money in rendering it more comfortable, they speedily removed him into another room, overlooking the sea, and so open to the weather that the wind drove the rain in forcibly, and the water came over his bed, and ran about the room to such a degree that he had to lade it up with a plate. There was in this room neither chimney nor fire-place. When his clothes were wet, he had no fire by which to dry them, and by this damp,

and the cold weather, he became much diseased. They would frequently prevent his friends from bringing him food, so that he had to hire a soldier to bring him bread and water; a three-penny loaf of bread commonly served him three weeks, and sometimes longer, and his drink was mostly water, with wormwood bruised and steeped in it. One time, when the weather was very sharp, and he had taken a great cold, he procured a little elecampane beer; but the soldiers contrived to have him sent for to the deputy-governor, and in his absence stole his beverage.

During the early part of this imprisonment, while in Lancaster jail, he had a sense of the approach of that awful scourge, permitted by the Almighty to come upon a guilty people, in the memorable fire of London, by which a great part of that city was destroyed, commencing the next day after his release from Scarborough castle.

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WILLIAM SIXSMITH,

Of Warrington, a young man about twenty-one years of age, was, in time of health, a pattern of piety and good example. When he was taken ill, he freely resigned himself into the hand of the Lord, refusing a physician, saying, 'I am satisfied with the Lord's love,' and that he knew his Redeemer lived, who, if he pleased, was able to restore him to his health, and if not, he was content. In the time of his sickness he was

very patient and quiet, often praising God. A little before his death, calling his father, with an innocent look he gave him his right hand, saying, 'I desire thou wilt not be troubled,' and so laid down his life in peace, the 24th of the Seventh month, 1677.

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### JERUSALEM.

WE rode on, hour after hour, amid increasing desolation. The latter part of the way lies over a succession of mountainous ridges, where there is no regular road, but the horses clamber up the best way they can, sometimes over smooth slabs of stone, and sometimes through heaps of loose stones. My impatience to see the holy city increased every hour. As we climbed up each ride, I expected that, from its summit, I should behold Jerusalem; but I was doomed to many disappointments, as summit after summit only gave to view another range of hills to be surmounted. It forcibly reminded me of the journey to the heavenly Jerusalem, which is a steep and difficult path, presenting one mountain after another to be overcome; but we know that at last we shall reach the city of God, and should not the certainty of that reconcile us to all the difficulties of the way? While on this tedious journey, I was made fully to understand the comparison of the Psalmist, 'As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever' (Ps. cxxv. 2).—(R. H. HERSCHELL.)



## UNDUE REVERENCE OF NAMES AND PLACES.

ONE of the great points of George Fox's ministry was to overturn that insidious reverence for *names* and *things*, which is too frequently substituted for the worship that is 'in spirit and in truth.' Few instances more distinctly exhibit this sort of covert idolatry, than the general notion of *sanctity* which is attached to the building called a *church*. Hence this notion was more particularly the object of attack, not only from the primitive Friends, but from most of the religionists of those times; for it is recorded by Sewell, in his *History of the Society*, that some of the Parliamentary soldiers observing over the doors of a church the words of Jacob, 'This is none other than the house of God, and this is the gate of heaven,' could not endure to see this gross conceit concerning these buildings, but erased the words 'of God' and 'of heaven,' so that nothing was left but 'This is none other than the house, and this is the gate!' a truth which, so far as it respects a building made with hands, it would be rather difficult to gainsay.—(KELTY'S *Early Friends*.)

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## POWER OF RELIGION ON THE MIND EXEMPLIFIED ON THE APPROACH OF DEATH.

SUSANNA HILL was the daughter of Thomas and Abigail Knott, of Edenderry, and born in the year 1769. She was of a volatile disposition,

and indulged in some of the gaieties of youth, but her gentle temper and amiable disposition caused her always to lend a ready ear to the reproofs of instruction; and, during her attendance on her mother in her last illness, she was more and more convinced of the necessity of taking up the cross to many things in which she had hitherto indulged, and, yielding to the powerful influence of vital religion, her mind became 'seasoned with grace.' Her whole deportment proved the solidity of her character; she was cheerful without levity, and serious without austerity. She was, for many years, a minister of the gospel amongst Friends. She delighted in the Scriptures, and they were frequently read to her during her last illness. Inquiring whether her continuance would be long, and being informed it was not likely, she emphatically said, 'O happy, happy hour! O death, I can meet thee with outstretched arms, thou hast no sting for me, nor will the grave have any victory.' Her last words were, 'My redemption is sealed.'—(LEADBETTER'S *Narratives*.)

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#### SHORT ACCOUNT OF WILLIAM EDMUNDSON.

WILLIAM EDMUNDSON was born at Little Musgrove, in Westmorland, in 1627. He became an orphan at seven years old, was exposed to much hardship of body, and endured great inward conflicts during his youth. Entering into the Parliament army, he served under Cromwell, and fought at the battle of Worcester.

In this army were many who made a high profession of religion, but he met with none who could sympathize with the state of his mind, often bowed under the judgments, and melted under a sense of the mercies of his Almighty Preserver. In the year 1652 he married, and the next year, having quitted the military profession, settled in Ireland. It was proposed to him to enter into trade in Dublin, and the prospect of gain thereby was favourable; but, says he, 'I was prevented by a secret hand, that I did not then know, which preserved me from the deceitfulness of riches, with which, in all probability, I had been laden as with thick clay, and thereby been hindered from the Lord's service, as some others are.' His brother, also a soldier in Cromwell's service, being quartered at Antrim, William Edmundson took a house there, and commenced business. He went to England to replenish his stock of goods, and whilst there was at a meeting of the people called Quakers, a people of whom he had formed a good opinion from the first time he heard of them. His elder brother and a relation were with him; and the ministry which they heard, meeting the witness in their hearts, they all three joined that people, then so reviled and despised. On arriving at home again, his wife and brother were much surprised at the change they beheld in him, but were soon influenced by the same feelings, and joined in the same religious sentiments. These three met together twice a week in William Edmundson's house,

and, 'in a while,' to use his own words, 'four more were convinced, and then we were seven that met together to wait upon God, and to worship him in spirit and in truth.'

Believing it required of him, he began to speak as a minister, in which service he not only laboured in England and Ireland, but twice travelled, on the same account, in the West Indies and North America. Being qualified for ministering to the states of others, he became an eminent instrument in turning many to righteousness. In his journeys on a religious account, though he often met with insults and abuse, as well as severe treatment, yet many, convinced of the truths preached by him, joined Friends. Being committed to Armagh jail, he suffered from sickness in that situation. 'Here,' he says, 'though I was weak and contemptible in my own eyes, yet the Lord was with me; his power and dread were my strength and refuge.' He was often put in the stocks, and many a night did he pass in a cold prison, all for the testimony of a good conscience towards God. In Cavan jail he was imprisoned fourteen weeks amongst felons; suffering from the stench of accumulated filth, and other annoyances, to such a degree as to draw tears from many of those who came to speak to him at the prison gate, and could not endure the offensive effluvia. The compassion which his situation excited was manifested even by one of the justices who had committed him, who confessed his sorrow for having joined in such an arrest, and was desir-

ous to mitigate the effects of it. When the blameless prisoner was brought into court, the judge demanded to know who and what he was. To which he answered, with an audible voice, 'I am a prisoner, and have been a close prisoner fourteen weeks, for my religion and faith towards God; and I want justice, and to be tried by the law now established, for I know no law that I have broken; and I am one who has ventured my life to establish the government as it now stands, and own the government and the laws.' The judge then remanded him to prison again, but he was released next day without a trial.

After the defeat of the Irish army, at the battle of the Boyne, the straggling, flying soldiers committed great depredations. William Edmundson's house was several times plundered, his horses taken, and his life, and the lives of his family, often in imminent danger. The English army came, and, notwithstanding the proclamation issued by King William, that none who lived peaceably should be molested, they drove away cattle and horses, and took away prisoners. It was with the utmost difficulty and exertion that William saved the life of a person whom they had stripped to be hung. He was also instrumental in saving the lives of those who came to recover their cattle from the enraged military, and he also succeeded in getting most of their cattle restored to them. At other times, he purchased the stock belonging to the Irish, and gave them to the owners; also letting

their horses graze on his land to save them from the plunderers.

A dreadful banditti spread over the country, belonging to neither army, but more to be dreaded than both. These were called *Rapparees*, a name still associated with ideas of terror; though more than 150 years are passed since Ireland felt the scourge of these marauders. These, while William Edmundson attended the half year's meeting, held in Dublin, where Friends rejoiced to see the faces of each other, drove away twenty of his cows. On his return, he was not satisfied to remove into a garrisoned town. One night, some hundreds of the banditti beset William's house, and the shots which they fired in at the windows were heard at Mount Melick, two miles distant. Several were desirous to go to his assistance, but the governor obstinately refused to grant military aid. His house was plundered and burned, and himself and his two sons led away prisoners, bareheaded, and barefooted, and nearly naked; except that they gave William Edmundson an old blanket of his own to wrap about him.

After a toilsome night, journeying through bushes, rough stones, mire, and water knee-deep, they were taken to a wood, and, after a mock show of justice, condemned to death; the young men to be hanged, and their father, in compliment to his courage, to be shot. Though death was no terror to this pious man, he expostulated with his persecutors; reminding them of his services in behalf of their country-

folk, and challenged them to prove, if he or his sons had wronged any of them one farthing ; and several of them confessed they knew him to be an honest man ; yet justice and mercy were disregarded, and they prepared to execute their purpose. The youths were hoodwinked, in order to hang them ; and two fire-locks made ready to shoot their father, whom they were about to hoodwink also ; but he told them they need not, for he could look them in the face, and was not afraid to die.

At this juncture there arrived a lieutenant, the brother of him whose life William Edmundson had saved, when the English soldiers were about to hang him. Thus the Lord interposed, and would not suffer them to take their lives. The officer released the prisoners from death, but did not restore them to liberty, taking them to Athlone, not from a grateful sense of remembered services, but from a hope of preferment thereby. On entering the town of Athlone, the high sheriff, and, after his example, the soldiers and rabble, gave them abusive language ; and their lives might have been endangered, had not a lieutenant of the Irish army approached William Edmundson, and, recognizing him, declared aloud his knowledge of him, and of his worth, and thus quieted the tumult. They were then brought to the Irish colonel, before whom this respectable man appeared, wrapped in his blanket. Though the colonel was personally acquainted with him, he did not, in these circumstances, know him ; but when he answered

to his queries, I am old William Edmundson, the colonel rose, and with tears in his eyes, expressed his sorrow to see him in that condition. After reprimanding the lieutenant who had brought them, he committed them to the care of one of his captains, and sent them food and money, and they met with better treatment.

These are only a few of the sufferings which it was the lot of this faithful servant of the Lord to endure; who was unwearied in his master's service for upwards of fifty years of his life, counting nothing too near or too dear to part with, nothing too great to suffer, if he could but win Christ and the souls of his fellow-men. Yet in these sufferings, and through many other great exercises and straits, the Lord's arm and generous providence, says he, have still preserved me, and supported me over, in the faith that gives the victory. He spared not himself whilst ability was afforded him, even to old age, in performing travels and services beyond the ordinary course of nature, in which he would often say, the Lord was his song and his strength, and had carried him through many and various exercises and perils; and as a fixed star in the firmament of God's power did he continue to hold his integrity to the last, being enabled to say, 'O death! where is thy sting? O grave! where is thy victory?'—  
(LEADBEATER'S *Biographical Narratives*.)

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## ANECDOTE OF RICHARD REYNOLDS.

THE FOLLOWING ANECDOTE WAS RELATED BY JOSEPH BUTTERWORTH ESQ., OF LONDON, M.P., AT A PUBLIC MEETING AT BRISTOL.

WHEN the first subscription was opened to relieve the distress in Germany, I took some part in that institution. Being in Bristol soon afterwards, I had some conversation with Mr. Reynolds on the subject. He made many judicious observations and inquiries as to the nature of the distress, and the best mode of distribution, which served as valuable hints to the committee in London. He then modestly subscribed a moderate sum with *his name*; but shortly after, the committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill for £500!—(MONTGOMERY'S *Verses*, &c.

## RUSTIC PREACHERS.

LORD BALTIMORE and his lady, with their retinue, attended a meeting for worship at Treddhaven, in Maryland, in the year 1700, to which, being the yearly meeting, William Penn accompanied them; but it being late when they came, and the strength and glory of the heavenly power of the Lord going off from the meeting, the lady was much disappointed, and told William Penn she did not want to hear *him*, and such as *he*, for he was a scholar and a wise man, and she did not question but *he* could preach; but she wanted to hear some of our mechanics preach,

as husbandmen, shoemakers, and such like rustics ; for she thought they could not preach to any purpose. William told her, some of them, on the contrary, were the best preachers we had amongst us.—(BARCLAY'S *Anecdotes*.)

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#### VANITY OF THE WORLD.

It was the saying of a rich man, though the people loved and taunted him, when he came home and looked upon his chests, *Egom et mihi plaudi domi*. With how much better reason do believers bear out external injuries ? What inward contentment, when they consider themselves truly enriched with the favour of God ! And as this makes them condemn the contempts that the world puts upon them, so, likewise, it breeds in them a neglect and disdain of those poor trifles that the world admires. The sum of their desires is, that the rays of the love of God may shine constantly upon them. The favourable aspect, and large proffers of kings and princes, would be unwelcome to them, if they should stand betwixt them and the sight of that sum ; and truly they have reason. What are the highest things the world affords ? What are great honours and great estates, but great cares and griefs, well dressed and coloured over with a show of pleasure, which promise contentment, and perform nothing but vexation ? That they are not satisfying, is evident ; for the obtaining of much of them only whets the appe-

tite, and teaches men to desire more. Neither are they solid. Will not the pains of a gout, of a stranguary, or some such malady (to say nothing of the pains of a guilty conscience), blast all these delights? What relish finds a man in large revenues and stately buildings, in high preferments, honourable titles, when either his body or mind is in anguish? And besides the emptiness of all these things, you know they want one main point, *continuance*. But the loving-kindness of God possesses every requisite to make the soul happy.—(Buck's *Anecdotes*.)

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#### THE LOVE OF CHRIST CONSTRAINETH US.

THE following narrative, occurring in John Richardson's Journal, whilst it plainly bespeaks such earnest engagement of soul as is worthy a true minister of the gospel, conveys also, towards the conclusion, some idea of that precious peace, which the prophet Isaiah speaks of as follows—'Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go. O that thou hadst hearkened to my commandment! then had thy peace been as a river, and thy righteousness as the waves of the sea' (Isa. xlviii. 17, 18).

Having it on my mind to visit a meeting up the river called Perquimus, on the west side of the river Choptank, and being (myself) on the

east side, Henry Hosier and some more Friends set forward with me in a small boat, not in good condition, but crazy, with only one small sail. We set out, as we thought, in good time to reach our desired port, but when we were upon the great river, which is ten miles across the shortest way, the wind veered much against us, being then within about four points of our course ; it rained hard also, and was so dark that we could scarcely see one another ; and the water broke into the boat, so that it was nearly one man's work to heave it out, and all our company were discouraged, most of them being very sea-sick. Henry Hosier, of whom I had the most hopes for help, said that he could not steer the boat any longer. What by the extreme darkness, the roughness of the waves, boisterousness of the wind, and hard rain, I, unwell as I was, was obliged to undertake the steering of the boat, and not without some conflict of mind, not having any certainty from any outward rule what way we went, having no fire, and the boat being open, we could not have any light to see our compass. But my faith was in the Lord that he would bring us to shore, and I kept as near the wind as she would sail, and told my poor sick and helpless company I believed that we should not perish, although we might miss our port. But the like imminent danger I think I was never in before upon any water ; yet, renowned over all be the great name of the Lord for ever, we put into the mouth of our desired river Perquimus, as though we had seen

it in the day, or steered by a compass, neither of which we had the benefit of for several hours. Here we went ashore, and made a great fire under the river's cliff, and about midnight the river rose, and it cleared up and began to freeze, and was very cold. My companions falling asleep, I turned them over, pulling them from the fire as it increased, and putting them nearer it as it failed, but could not keep them awake. I sought logs of wood, and carried them to, and mended the fire, which was work enough for the remaining part of the night; but, morning being come, we got into our cold icy boat, and sailed away towards the meeting. When we were come among Friends, notice was given of a stranger being there; and a heavenly and sweet meeting it was, so that we thought we had a good reward for all our trouble, blessed be the name of the Lord now, and for ever, for he is worthy. Although he may see good to try us, sometimes one way and sometimes another—how should we know that we have any faith if it be not tried? How shall we know that we have any true love to God if it never be proved? The trial of the true believer's faith is more precious than gold. The excellent sayings of Job came into my mind, 'Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where he doth work, but I cannot behold Him: He hideth Himself on the right hand that I cannot see Him' (Job xxiii. 8). And then, like a man in the true faith, saith, 'The Lord knowth the way

that I take : when he hath tried me I shall come forth as gold ' (ver. 9). I have often thought of Moses, how far he went for the saving of Israel, and how far Paul went for the saving of his kinsfolk after the flesh ; it was a great demonstration that these great and good men had great faith and interest in the Lord, and also a very great love to his people. And those whose eyes are truly opened, cannot but see it is the love of God, and love to the souls of men, that constrains us thus to take our lives as in our hands, and labour under many weary steps, and many perils by sea and by land, and in the wilderness, cold, and sometimes in tumults and noises, sometimes in watchings and fastings, that we have been sometimes spectacles to men ; but the Lord hath given us faith and patience to bear and overcome all, as we have singly stood in his heavenly counsel, and been truly devoted to his will in all things.—(J. R.'s *Journal*.)

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#### CALMNESS IN DANGER.

RICHARD DAVIES, travelling in Pembrokeshire on a religious account, with his companion, Thomas Ellis, appointed a meeting at Newcastle, in Camarthenshire, some Friends accompanying them thither. Several magistrates of the place came to the meeting, and were very civil. Richard Davies says, 'the weight and service of the meeting lay chiefly upon me ; for though our friend T. Ellis had been reckoned a deacon,

and an eminent preacher among the Independents, yet his mouth was but very little, as yet, opened by way of testimony amongst Friends. He was an understanding man in the things of God, and was not hasty to offer his offering till he found a very weighty concern on him. As I was declaring to the people in the Welsh language, I stood opposite a great window that opened to the street, in which there was an evil minded man in the street that had a long fowling-piece, who put the mouth of it through the window, and swore, that if I would speak another word, I was a dead man. But, blessed be God, I was kept in that which is above the fear of man, and the Lord kept me in dominion over all. There were two women sitting in the window, and the mouth of the gun came between them both. One of them turned her back upon it, and said, in Welsh, when the man threatened as before, 'I will die myself first.' And there was one in the meeting went to this man and took the gun away from him, and that wicked man came into the meeting and was pretty quiet there. The Lord's good presence was with us, a good meeting we had, and, I may say, 'They that trust in the Lord are as Mount Zion, that cannot be moved.' And as it was said of old, 'As the hills were round about Jerusalem, so is the Lord round about his people,' to be a present help to them in every needful time.—(BARCLAY'S *Anecdotes*, 143.)

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## THE APOSTLE PAUL GOING TO JERUSALEM.

WHEN Paul was setting out from Ephesus to Jerusalem, 'bound in the Spirit, not knowing the things that should befall him,' the indefinite, yet certain anticipations of calamity which he expressed, might have been interpreted into pusillanimous forebodings of his own apprehensive mind; he guards against this suspicion, by informing us it was by the unerring inspiration of the Holy Ghost he was assured 'that bonds and afflictions awaited him;' so that he knew infallibly, wherever he went, it was only a change of place, not of peril, to which he was proceeding. Yet was this conviction so far from arresting his purpose—so far from inclining him to hesitate, or not to persist in the path of duty, because it was the path of danger—that his mighty faith converted duty into choice, elevated danger into joy. Hear his triumphant proclamation—'But none of these things move me, neither count I my life dear, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'—(HANNAH MORE.)

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## THE ATHEIST.

THE Atheist in his garden stood,  
'At twilight's pensive hour,'  
His little daughter by his side,  
Was gazing on a flower.



'That pretty blossom pick for me,'  
The little prattler said,  
'It is the fairest one that blooms,  
Within that lowly bed.'

The father plucked the chosen flower,  
And gave it to his child ;  
With parted lips, and sparkling eye,  
She seized the gift, and smiled.

'Father, who made this pretty flower,  
This little violet blue ?  
Who gave it such a fragrant smell,  
And such a lovely hue ?'

A change came o'er the father's brow, :  
His eye grew strangely wild,  
New thoughts within him had been stirred  
By that sweet, artless child.

The truth flashed on the father's mind,  
The truth, in all its power ;  
'There is a God, my child,' he said,  
'Who made that little flower.'

(*Western Friend.*)

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#### SLANDER—SPEAK EVIL OF NO MAN.

IN the Scriptures we are not only forbidden to *do* ill to any one, but also to *speak* ill of any one. The tongue of the *slanderer* is a false tongue, and he who speaks evil of his neighbour, does that which is contrary both to the law as revealed to Moses, and to the gospel as taught by our blessed Redeemer. Solomon tells us, that 'These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a *lying tongue*, and hands that shed

innocent blood; an *heart that deviseth wicked imaginations*, feet that be swift in running to mischief, a *false witness that speaketh lies*, and *he that soweth discord among brethren* (Prov. vi. 16–19).

And four out of these seven things hated by the Lord may be regarded as characteristics of the *slanderer*, if not five, for surely his feet are 'swift in running to mischief,' whose tongue deviseth evil to his neighbour, out of whose mouth proceed words which are as 'drawn swords,' and to whom it may be said, in the language of David, 'Thou lovest all devouring words, O thou deceitful tongue' (Psalm lii. 4).

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#### EXPENSE OF NAPOLEON'S GLORY.

THE insatiable *ambition* of Napoleon Bonaparte led him to become one of the greatest destroyers of his fellow-men that ever existed. According to an account which is deriyed from his own official journal—*The Moniteur*—he slaughtered two millions and a half, at the lowest computation, of his own subjects; if to these be added the thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, and Illyrians, whom he forced to fight his battles, the number cannot fall short of three millions. It is obviously just to assume that the number who fell on the side of his adversaries, was equal to that against which they were brought. Thus we are justified in asserting, that the latter

years of his *glory* were purchased at no less expense than *six millions of human lives*.

Ah ! why will kings forget that they are men,  
And men that they are brethren ? Why delight  
In human sacrifice ? Why burst the ties  
Of nature, that should knit their souls together  
In one soft bond of amity and love ?  
Yet still they breathe destruction, still go on  
Inhumanly, ingeniously, to find out  
New pains for life, new terrors for the grave ;  
Artificers of death ! still monarch's dream  
Of universal empire, growing up  
From universal ruin. Blast the design  
Great God of hosts, nor let thy creatures fall  
Unpitied victims of *Ambition's* shrine !

(BISHOP PORTEUS.)

### THE SICKLE AND THE SWORD.

THERE went two reapers forth at morn,  
Strong, earnest men were they,  
Bent, each at his appointed task,  
To labour through the day.

One hied him to the corn-field, where  
Ripe stood the golden grain ;  
He reaped, and bound it into sheaves,  
And sang a merry strain.

And, lo ! the other takes his stand  
Where rolls the battle's tide ;  
His weapon, late so clear and bright,  
With crimson stains is dyed.

And furiously he tramples down,  
And lays the ripe grain low ;  
He is death's reaper, and he gives  
An oath with every blow.

To which of these two lusty men  
Most honour should we give ;  
He who destroys, or works to save  
The food whereby we live ?

And by the mighty Judge of all  
Which, think ye, is abhorr'd ;  
Which deems he best for man to use,  
The *sickle* or the *sword* ?—(H. G. ADAMS.)

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### TITLES OF HONOUR.

TITLES of *honour* add not to his worth who is himself an *honour* to his titles.—(JOHN FORD.)

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### MENTAL AND VOCAL PRAYER.

*Mental Prayer*, when our spirits wander, is like a watch standing still, because the spring is down ; wind it up again, and it goes on regularly ; but in *Vocal Prayer*, if the words run on, and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder, and the striking is nothing but noise.—(JEREMY TAYLOR.)

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### PROVIDENTIAL AWAKENING OF PETER DOYLE.

PETER DOYLE of Cooladine, in the county of Wexford, experienced, in early life, an orphan state, being deprived by death of his father when a child ; and the subsequent marriage of his mother proved so disagreeable to him, that

FACSIMILE AUTOGRAPHS

Hethergill

Thomas Shillitor

John Kendall

Besse  
1743

Joseph Nicholson 1863

Theodor Eccleston  
9<sup>th</sup> Month 1677.



he left the place of his birth, and sought an asylum with a person belonging to Friends. He had been educated in the profession of the Church of Rome, but was a thoughtless youth, until his mind was providentially awakened by the circumstance of his bed taking fire, in consequence of his neglecting to extinguish his candle on retiring to rest. This he discovered in time to save his life; and the escape from death, and such a death, impressed him with an awful sense of his inward unprepared state, and induced a strict examination of himself. His change of heart was followed by his joining the Society of Friends. He led an exemplary life, as did his wife; both attained to a good old age, and died at Ballinacarig, in the county of Carlow, having carefully brought up a large family.—(LEADBEATER'S *Biographical Narratives*, p. 263.)

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REMARKABLE CIRCUMSTANCE IN THE LIFE  
OF WILLIAM EDMUNDSON.

THE following extraordinary circumstance is extracted from William Edmundson's Journal:— At this time (about the year 1655), my brother and I were at a fair at Antrim; being late there, we proposed to lodge that night at Glenavy, six miles on our way homewards. Before we got to Glenavy, I was under a great exercise of spirit; and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded

to travel home, and went about a mile beyond Glenavy. But my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough; whereupon I was brought under a great exercise between these two motions, to travel back, and the service unknown, and my shop, on the other hand, in danger to be robbed, which brought me into a great strait for fear of a wrong spirit. I cried unto the Lord in much tenderness of heart and spirit, and his word answered, That which drew me back should preserve my shop; so we went back to Glenavy and lodged there. That night I slept but little, because of many doubts about the concern: on the other hand, I durst not disobey, for I knew the terrors of God for disobedience.

The next morning my brother went home; but I rode back, and towards evening came to Clough, and took up my lodging at an inn. When I came into the house, I found Anna Gould in despair,\* and Julian Westwood with her; but when they knew who I was, and heard my name, the poor disconsolate woman revived for joy and gladness, and got up; for she was in bed, overwhelmed under trouble of mind. I saw then my service of coming there was for her sake; and I told them how I was brought there by the hand of God, led as a horse by the

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\* This was a woman over whom the enemy had prevailed, persuading her that God had forsaken her, which caused her to fall into despair.

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bridle, to the place where they were. They therefore greatly rejoiced and praised God ; the tender woman was helped over her trouble, and she saw it was a trial of great temptations she had lain under. They had a mind to go to Carrickfergus, to my house, and to Dublin, to take shipping for England ; and accordingly in two days, I got them to my house. When I came home, I inquired about my shop, whether it had been in danger of being robbed. They told me, the night I was under that exercise about it, the shop window was broken down, and fell with such violence on the counter, that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed that it was the word of the Lord that said, that which drew me back should preserve my shop ; and I was greatly strengthened in the word of life, to obey the Lord in what he required of me ; for I was much afraid, lest, at any time, my understanding should be betrayed by a wrong spirit ; not fearing the loss of goods, nor sufferings for truth, its testimony being more to me than all other things.

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#### GEORGE FOX AND THE PAPIST.

WHILE I was in London, says George Fox, in 1668, I went one day to visit him that was called Esquire Marsh, who had shown much kindness both to me and to Friends. I happened to go when he was at dinner. He no

sooner heard of my name, than he sent for me up, and would have had me sit down with him to dinner ; but I had not freedom to do so. Several great persons were at dinner with him ; and he said to one of them, who was a great Papist, Here is a Quaker, which you have not seen before. The Papist asked me whether I owned the christening of children ? I told him there was no Scripture for such practice. What, said he, not for christening children ? I said, nay ; and told him, the *one baptism* by the *one Spirit* into the *one body*, we owned ; but, to throw a little water in a child's face, and say *that* was baptizing and christening it, there was no Scripture for that. Then he asked me whether I owned the Catholic faith ? I said, yes ; but added, that neither the Pope nor the Papists were in the Catholic faith ; for the true faith worketh by love (Gal. v. 6), and purifies the heart (Acts xv. 9) ; and if they were in that faith that gives the victory, by which they might have access to God (Eph. iii. 12), they would not tell the people of a purgatory after they were dead. For the true, precious, Divine faith, which Christ is the author of, gives the victory over the devil and sin, that separates man and woman from God. And if they (the Papists), were in the true faith, they would never use racks, prisons, and fines, to persecute and force others to their religion, that were not of their faith. This was not the practice of the apostles and primitive Christians, who witnessed and enjoyed the true faith of Christ ; but it was

the practice of the faithless Jews and heathens so to do. But, said I, seeing thou art a great leading man among the Papists, and hast been taught and bred up under the Pope; and seeing thou sayest *there is no salvation but in your church*, I desire to know of thee what it is that doth bring salvation in your church? He answered, A good life. And nothing else? said I. Yes, said he, good works. Is this it that brings salvation in your church, a good life and good works? Is this your doctrine and principle? said I. Yes, said he. Then, said I, neither thou, nor the Pope, nor any of the Papists, know what it is that brings salvation. He asked me what brought salvation in our church? I told him, that which brought salvation to the church in the apostles' days, the same brought salvation to us, and not another; namely, *the grace of God*, which the Scripture says, *brings salvation, and hath appeared to all men; this taught the saints then, and teaches us now*. This grace, which brings salvation, *teaches to deny ungodliness and worldly lusts, and to live godly, righteously, and soberly*. So it is not the good works, nor the good life, that brings salvation, but the grace. What, said the Papist, doth this grace that brings salvation appear to all men? Yes, said I. Then, said he, I deny that. I replied, All that deny *that*, are sect-makers, and are not in the universal faith, grace, and truth, which the apostles were in. Then he spoke to me about the mother church. I told him the several sects in Christendom had accused us,

and said, we forsook our mother church. The Papists charged us with forsaking their church, saying Rome was the only mother church. The Episcopalians taxed us with forsaking the old Protestant religion, alleging theirs was the reformed mother church. The Presbyterians and Independents blamed us for leaving them, each of them pretending theirs was the right reformed church. But, I said, if we could own any outward place to be the mother church, we should own Jerusalem, where the gospel was first preached by Christ himself, and the apostles, where Christ suffered, where the great conversion to Christianity by Peter was, where were the types, figures, and shadows, which Christ ended; and where Christ commanded his disciples to wait, until they were endued with power from on high. If any outward place deserved to be called the mother, *that* was the place, where the first great conversion to Christianity was. But the apostle saith (Gal. iv. 25, 26), 'Jerusalem, which now is, is in bondage with her children. But Jerusalem, which is above, is free, which is the mother of us all.' And though this title, *mother*, hath been given to places and sects by the degenerate Christians, yet we say still, as the apostle said of old, 'Jerusalem, which is above, is the mother of us all.' We can own no other, neither outward Jerusalem, nor Rome, nor any sect of people for our mother, but Jerusalem, which is above, which is free, the mother of all that are born again, become true believers in the light, and

are grafted into Christ, the heavenly vine. For all who are 'born again of the immortal seed, by the word of God, which lives and abides for ever,' feed upon 'the milk of the word,' the breast of life, grow in life by it, and cannot acknowledge any other to be their mother, but Jerusalem, which is above. O! said Squire Marsh, to the Papist, you do not know this man. If he would but come to church now and then, he would be a brave man.—(G. F's *Journal*.)

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BENJAMIN PADLEY,

Son of William and Elizabeth Padley, of North Cave, in the east riding of Yorkshire, was a young man that walked in humility and love towards God, and to all who walked in the truth. The Lord was pleased to raise him up, to bear testimony to his everlasting truth, in the assemblies of his people; and his great delight was in the prosperity of the truth, for which he faithfully and zealously laboured to the end of his days, having regard to the motion of God's Spirit in his ministry, and living according to his testimony. He was sound, plain, and weighty in his declaration, and kept low and humble, in a deep sense of the need he had to wait upon God for the renewing of his mercies, and fresh openings of the springs of life and love from God, to help him forward in his spiritual travail; that he might persevere to the end; and

to which he did much exhort, and stir up Friends where he came.

He was taken sick the 17th of the sixth month, 1687, which sickness continued about eight days, in which time several Friends, and neighbours and relations, came to see him; and in the sense of God's love he declared the truth amongst them. There being some present who did not profess the same truth with us, he said, 'It is not for any outward thing we travel abroad, not any man's silver or gold that we seek, or covet after, but it is for the gaining of souls; for we have suffered the loss of our goods, scoffings, scornings, and imprisonments, so that it may appear that it hath not been the benefit of any man's goods or estate that hath been in our eyes, but for the performing the will of the Lord,' &c. Again he said, several of his neighbours being present, 'It is well for them that can say on their dying bed that their sins and iniquities are blotted out.' And prayed to the Lord that he would mix mercies with his afflictions. He exhorted Friends to faithfulness and righteousness. And observing his wife to weep, he said, 'O why dost thou so? thou must not do so, but keep to truth, and fear not but all will be well.' At night he said to her, 'Be not troubled about me.' And Friends visiting him, he said, 'I am glad to see so many of your faces, which I thought I should not have done, seeing the Lord hath been pleased to visit me with sickness, so that I am not likely to continue many days here; but I feel nothing but that all is

well.' When his friends would be careful about some physician to help him, he said, 'I have a Physician the world knows not of.'

Drawing near his end, he desired to be helped upon his knees, and was so powerful in prayer to the Lord, considering the weakness of his body, that it was an admiration to all present. After this he spoke little, but weakened rapidly, and the next day he died, being the 25th of the 6th month, 1687.

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THE CASE OF THOMAS HYMANS, IMPRISONED  
FOR REFUSING TO SWEAR TO THE PERSONS  
OF THOSE WHO HAD ROBBED HIM ON THE  
HIGHWAY.

REMARKABLE in this year [1681] was the case of Thomas Hymans, of Bridgewater, in Somersetshire, who, having been robbed on the highway of £17 15s., appeared at the assizes at Gloucester to give evidence against the persons that robbed him. But the Judge would not, in that case, accept his evidence without an oath, and he, for conscience sake, refused to swear.

Of his several times of appearing before Judge Levinz, on this occasion, take the following account—

At his first appearance, the said Thomas Hymans coming into court with his hat on, after some time the Judge ordered it to be taken off, and asked him whether he would swear to the indictment?

*Hymans.*—No, because it is contrary to the command of Christ to swear.

The Judge then urged the Mosaical law, and pleaded for the lawfulness of swearing.

*Hymans.*—A greater than Moses is come, the great Lawgiver, whom all are to hearken unto. And the voice which was heard on the Mount, said, 'This is my beloved Son, in all things hear ye him ;' who saith, 'Swear not at all.'

Then, standing up to give evidence, he was not admitted, but his evidence rejected. Upon which he went out of the court.

At his second appearance, the Judge ordered the oath to be tendered him.

*Clerk.*—Lay your hand on the book.

*Hymans.*—I will not.

*Clerk.*—The evidence you shall give between our sovereign lord the King, and the prisoners at the bar, shall be the truth, the whole truth, and nothing but the truth.

*Hymans.*—I will not swear, but I will testify the truth, as in the presence of God.

*Judge.*—Take him away, jailer.

Then he was taken from the bar, and put in a place among the felons, and made a spectacle of reproach to the people, and afterwards carried with four prisoners to the common jail.

At his third appearance.

*Judge.*—Bring forth Thomas Hymans, tender him the oath.

*Hymans.*—In obedience to Christ's command, I cannot swear, but I will testify the truth, and declare as in the presence of God ; and if I



speaking otherwise, let me suffer equal with perjury.

*Judge.*—Why, I am sworn myself, and am bound to swear others in evidence, and I cannot do otherwise.

Then the Judge ordered the clerk of the assize to draw up a bill of indictment against the said Thomas Hymans, for refusing to swear, prosecute, and give evidence ; which was done. The grand jury made some hesitation about finding the bill ; but, upon the Judge's instructing and persuading them, they did find it.

At his fourth appearance, he was called to the bar, and his indictment being read, the Judge offered him the liberty of retaining council.

*Hymans.*—I depend wholly on the Lord ; let truth and innocency plead my cause. In obedience to the law of God, I will not swear, for the law of God is of more force with me to deter me from it, than the law of man to oblige me to do it.

*Judge.*—Do you think it is a sin to swear ? Are you wiser than all your forefathers ?

*Hymans.*—In times of the law, oaths were lawful ; as Christ himself, repeating sundry things of the law, said, 'It hath been said by them of old, Thou shalt not forswear thyself, but shalt perform unto the Lord thy oaths ;' but I say unto you, *now under the gospel*, 'Swear not at all.' And the blessed apostle, who ratified and confirmed what his Lord and Master had said, and, I believe, knew better his mind

than the pleaders for swearing in this age do, said, 'Above all things, brethren, swear not.'

*Judge.*—You must not think to pick places out of the Scripture. Clerk, read him the statute against those that refuse to swear.

Which was done.

*Judge.*—Why will you be such an enemy to the King, to the commonwealth, and to your own self; for here you forfeit your recognizance, which must be levied on your goods and chattels, besides five pounds fine and imprisonment.

*Hymans.*—Judge Levinz, I desire thou wilt not insist on my tender conscience toward God. Is it better to obey God or man?

*Judge.*—God.

*Hymans.*—Here I offer to testify and declare, as in the presence of the great God of heaven and earth, who is the God of my life, and the God of the souls and spirits of all flesh, and can call God to witness who knoweth all things.

*Judge.*—And why will you not kiss the book?

*Hymans.*—Which is the greatest, for me to kiss the book, or call God to witness?

*Judge.*—Call God to witness: but this is a ceremony we make use of.

Then three men, by force, plucked the glove off his hand, and laid the book to the back of his hand, for he would not take hold of it, and so clapt it by force to his mouth. At which there was great laughter in the Court.

*Judge.*—It is not a laughing matter.

*Hymans.*—What they have done is by force. I had rather choose to die, than sin against God.

*Judge.*—Take him away, jailer.

At his fifth appearance, he was set to the bar with James Groves, one of the felons.

*Judge.*—Was that one of the men that robbed you?

*Hymans.*—This, I do declare as in the presence of God, was one of the men that robbed me.

Groves, standing by, said nothing.

Then T. Hymans was called up to the inner bar, and the oath tendered him again.

*Hymans.*—I have no reservation directly nor indirectly, but for conscience sake; in obedience to the command of Christ, I refuse to swear.

*Judge.*—I believe they will swear *you* robbed *them*.

*Hymans.*—Truth was before oaths were; and truth will be when oaths shall end.

*Judge.*—But oaths are almost as old as truth: I tell you but so, Friend; but I confess truth will endure longest. Why will you run into these troubles, and bring all these things on yourself?

*Hymans.*—Judge Levinz, I desire thee to do as thou wouldst be done unto. It is in pure obedience to the command of God, that I refuse to swear; so that, if I suffer, I suffer innocently.

Then the crier pushed him with his staff, and said, Go back, and the jailer took him away.

At his sixth appearance—

*Judge.*—Come, honest Friend, will you swear yet?

*Hymans.*—No. The same I said at first, I say now: I have said it already.

*Judge.*—Well, what say you to the indictment then? Are you guilty, or not guilty?

*Hymans.*—I desire to have it read [which was done]: I desire some time to consider to have my answer.

*Judge.*—No; you shall have none: you shall give your answer presently.

*Hymans.*—Guilty of refusing to swear; but to prosecute, give evidence, and testify the truth, I am here ready; therefore, not guilty.

*Judge.*—Will you confess the indictment?

*Hymans.*—No; for then I should confess more than is true. It is an hard case that I should be robbed of my money, in peril of my life, and now I am come to testify the truth, should be put in prison myself. Must the innocent suffer, and the guilty go free?

*Judge.*—Well, I will give you all the liberty I can; I will defer judgment till at last. If you will swear, you shall be presently discharged of all that is like to come upon you.

*Hymans.*—I cannot swear, let what punishment will be inflicted on me. If I were confined to pass all the remainder of the days of my pilgrimage here in prison, I had rather choose to die unjustly thy prisoner, than to offend the great God of heaven and earth, my Creator.

So the jailer took him back again till the afternoon.

At his seventh appearance—

*Judge.*—Honest Friend, will you swear?

*Hymans.*—The same I said at first, I say now: I have said it already.

The people urged him exceedingly, and the Grand Jury pressed him very hard; but he continued steadfast, offering to give evidence, but refusing to swear.

He expected some sentence of the Judge against him, but heard none. So he was taken away by the jailer, carried to the common jail, and there close confined, nor could he obtain any copy of the cause of his commitment, though often desired.

At a subsequent assizes, held at Taunton, about five months after, he was fined for the said offence, by Judge North, Five Pounds.

What became of the *felons*, in this instance, we read not; but it is probable they were discharged 'for want of evidence.' Yet the prosecutor offers, very early, to 'testify the truth *as in the presence of God*,' and his testimony is rejected! Is not this to make a sacrifice of the substance of legal testimony to the form; and may we not now, with sincere thanks to Almighty God, and to the legislature, felicitate ourselves in that change, which has replaced the substance on its right basis, under whatsoever form offered?

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#### EXPENSE OF THE WAR SYSTEM.

A RESPECTABLE American writer asserts that 'the vast military and naval establishments of Christendom consume seven-eighths of the income of nations!'

## SUFFERINGS AND DEATH OF RICHARD SALE.

At Chester, in 1657, a Friend named Richard Sale, an undaunted reproacher of vice without respect of persons, lost his life by being put in 'Little Ease.'

This place is described to have been 'a hole hewed out in a rock; the breadth across, seventeen inches; from the back to the inside of the great door, at the top, seven inches; at the shoulders, eight inches; at the breast, nine inches and a half; from the top to the bottom, one yard and a half, with a device to lessen the height, as they are minded to torment the person put in, by draw-boards which shoot over the two sides to a yard height, or thereabout.'

In this place they tormented many of these who were induced, with Christian courage, to reprove the vices, either of ministers, magistrates, or people: for instance, 1st, Richard Scostroph, for preaching repentance in the streets, was put in Little Ease till next day, and then, by the Mayor, sent to Bridewell. 2d, Thomas Yarwood, who, as the Mayor and Aldermen were going to a customary feast, with music playing before them, dared to remind them wherein real Christianity stood, viz., in *true holiness and the fear of the Lord*, was sent to Little Ease, and kept there five hours; by which he, being but a weak sickly man, was much bruised and hurt. 3d, William Simpson, attempting, in Christian love, to exhort the people, after their public preacher had ended

his sermon, was first put in the stocks, and afterwards kept in Little Ease nine hours. When, on the next morning, he complained to the Mayor of his cruel usage, he was sent again to the same place, after the Sheriff, in the Mayor's presence, had struck him in the face, so that he bled very much. 4th, Edward Morgan, complaining to the Mayor against a drunken fellow who had grossly abused him, was sent to Little Ease for not putting off his hat when he made that complaint, and the drunkard went unpunished: as had also a servant who had robbed his master, a Friend, the master being, by this same magistrate, imprisoned eleven weeks, because he would not swear to the fact of the robbery.

Into this place, then, 5thly, was the Friend first named (Richard Sale) put several times, in 1656-1657, for three, four, five, and eight hours together. Being corpulent, it required the strength of four men to thrust him in. In doing which, they crushed him till the blood gushed out of his mouth and nose. He survived the last torture but two months, and died imputing his death to the cruelty of his persecutors.

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#### COOL AND DELIBERATE ACT OF PERSECUTION.

In Northamptonshire, on the 13th of September, 1657, William Ireland, when the priest had done in the steeple-house, at Findon, having spoken thus—'Fear God; he is worthy to be feared

of all that know him ; and mind the light of Christ in you, which shows you the evil of your ways'—was sent to bridewell for six months, where he was unmercifully whipped, and so cruelly used, that he hardly survived the term of his imprisonment.

Here we have the offence specified in words ; and may see that it was not anything in the matter, nor probably in the manner, that gave occasion to this *cool and deliberate act of persecution* ; but simply a Christian exhortation, given to the people in that liberty of prophesying, for which, in all places and to all persons, where the occasion might arise, the Quakers contended unto death. The apostle saith, Acts xxv. 11, 'If I have committed anything worthy of death, I refuse not to die ; but if there be none of those things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.' The indictment or commitment on such occasions would probably contain enough of charge of this kind ; but, in their yet valid and uncontradicted accounts, we find no *striking, kicking, punching, haling*, not even any violent or unseemly expressions, on the Quaker's part, but a conscientious persuasion of duty, and sober words uttered *in God's fear*, under it. Surely, granting the most that can be required of delusion or mistake in them, these witnesses to a fundamental doctrine of the church, merited better treatment ! Would they experience it now ? *I believe not*, in very many instances. The merchants of Babylon



are her merchants still, and as clearly *monopolists* as ever; but they have another and a more effectual way of dealing with those who refuse their wares!

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#### PENN'S TREATY WITH THE INDIANS.

THE only treaty framed in Christian love  
Without a single oath; and by that token  
Recorded and approved in heaven above,  
And in a world of sin and strife, *unbroken!*

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#### BOSWELL ON THE QUAKERS.

BOSWELL, in his life of Dr. Johnson, observes, 'I have always loved the simplicity of manners, and the spiritual-mindedness of the Quakers; and talking with Mr. Lloyd I observed, that the essential part of religion was piety, a devout intercourse with the Divinity; and that many a man was a Quaker without knowing it.' —(*Life of Dr. Johnson*, vol. ii. p. 32.)

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#### THE PROBLEM.

A MINISTER addressing a young man celebrated for his mathematical knowledge, said, 'I have heard thou art celebrated for mathematical skill; I have a problem which I wish thee to solve.' 'What is it?' eagerly asked the young man. The minister replied, with a solemn tone, 'What shall it profit a man, if he gain the whole world, and lose his own soul?' The youth endeavoured to shake off the impressions

produced, but in vain. In the giddy round of pleasure, in his business, and in his studies, the question forcibly returned. It finally resulted in his conversion, and he became an able advocate and preacher of the gospel which he once rejected.

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TRUE BELIEVERS DELIGHT TO MEET TO  
WORSHIP GOD.

LET the notion of religion be what it will, those that walk in the truth do, and will receive the goodness of God when met together; it is such that take delight to come together on God's account, and cannot cry, 'My business, my business;' neither will they be hindered by it, for they know the great business is to increase their strength in the truth.—(WILLIAM ELLIS.)

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THE BLACK PRESIDENT AND HIS SOLDIERS  
LISTENING TO THE QUAKER PREACHER.

ALEXANDRE PETION, one of the first presidents of the republic of Hayti, was a Mulatto of very dark complexion, and received his education in the military school of Paris. Being a man of cultivated understanding and attractive manners, and, moreover, well instructed in the art of war, he served in the French, and afterwards in the Haytian armies, with success and reputation.

An interesting and pleasing trait in the character of Petion, is exhibited in an anecdote

related by Candler, in his *Brief Notices of Hayti*. 'In 1815, a visit of a religious character was paid to some parts of Hayti by Stephen Grellet, a native of France, and a minister of the Society of Friends. Petion, who was at that time President of the Island, received him with great cordiality, and permitted him to preach to his soldiers from the steps of the palace; himself and his staff attending as auditors.'

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## PEACE AND GOOD WILL.

O LET it be the grand business of my life to promote peace on earth and good will amongst men!—(WM. ALLEN'S *Diary*.)

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## THE VOYAGE OF LIFE.

EMBARK'D on life's tempestuous sea,  
No friendly shore in sight,  
Pilot Divine we look to thee  
To steer our course aright.

When loud the deep-toned thunders roar,  
And glaring lightnings fly,  
May storms and tempests feel thy power,  
O bring deliverance nigh!

Waft us along the watery deep  
With gentlest gales of love,  
And calm the ocean into sleep,  
And land us safe above.

Then landed safe on Canaan's shore  
(The ills of life o'ercome),  
We'll praise the goodness and the power  
That brought us safely home.—(WM. INGHAM.)

## ANECDOTE RELATING TO RICHARD PHILLIPS.

RICHARD PHILLIPS, a minister of the Society of Friends, was remarkable for his persevering exertions in objects of benevolence. He once applied, at the pavilion at Brighton, for relief for the starving Scilly islanders. The Prince Regent, not knowing him, naturally made inquiries respecting him, and was told by his physician (who happened also to attend the Phillips family, that he might 'be safely trusted, though he was the greatest beggar in the kingdom.' The result was £100, transmitted to Richard Phillips through Sir Benjamin (now Lord) Bloomfield.—(*Gentleman's Magazine*, 1842.)

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## BENEFITS OF RELIGION.

A pious author says, 'By living according to the rules of religion, a man becomes the wisest, the best, and the happiest creature he is capable of being. Honest industry, the employing of time well, a constant sobriety, and undefiled purity and chastity, with continued serenity, are the best preservatives, too, of life and health; so that, take a man as an individual, religion is his guard, his perfection, his beauty, and his glory.'

'It is religion that can give  
The sweetest solace while we live;  
It is religion can supply  
The truest comforts when we die.'

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